

THE MISSIONARY
HERALD
AT HOME AND ABROAD

JUNE 1939



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Foreword

During the summer months we give our own missionary work special emphasis. This month we present the recruit problem. As a nation we try to keep out of such engaging alliances as will lead to war. But as Christian Fellowship we want to do all we can to bind peoples of the world together through living bonds of love and cooperation. Hence the urgent need of keeping up our American Board force of choice missionaries. Closely allied with this problem of recruits is the Summer Conference. We give a full report of these as prepared by the Education Commission of the Home Board.

Thus the June number of the HERALD pulses with the Spirit of Youth—a forecast, perhaps, of the new life that is to come to our entire work.

Who's Who in This Issue

Allen Hackett is pastor of the First Congregational Church of Stamford, Connecticut. Joy Homer is daughter of Madame Louise Bremer, the famous singer; she has been working as a volunteer journalist in China, having been there at her own expense. Mrs. Montgomery is Young People's Secretary of the Women's organization of her state, which is Oklahoma. Ernest Fisher is home missionary director at Hettinger and Haynes, North Dakota. Harold Freer is minister of the Federated Church in Randolph, N. Y. Walter Hume, M.D., is on the staff of the Willis F. Pierce Memorial Hospital in Wai, India; Edward Hume, also M.D., is his cousin and member of the Council on Medical Missions of the China Medical Association. The other names will be found in the Directory of Boards on the last page.

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The Missionary Herald

At Home and Abroad

Representing the Home and Foreign Boards of the
Congregational and Christian Churches
Continuing the *American Missionary* and the
Missionary Herald

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OUR COVER

presents Rev. and Mrs. William Clark of Billerica, Massachusetts, and Mr. Peter Shih, "Missionary from China to America," who is mentioned at length in our first article. As members of the "Christian Missionary Fellowship" these young workers are offering themselves for service abroad. Can we send them? Do we dare not to? What will you do about it?



The former "Hartford Mission Fellowship" now calls itself "The Christian Mission Fellowship," or, in more intimate terms, "The Gang."

Left to right—seated: Kurt Isecke, Mrs. Isecke, Mrs. William Clark, Mrs. Robison; standing: Brother Gopal, Mrs. Alden Clark, Mrs. Ward, Homer Bau, Raymond Ward, William Clark, Mrs. Towle, Gifford Towle, Peter Shih. This and the cover photo were taken by Dr. Alden Clark.

The Hartford Mission Fellowship Reports Again

FOR many months these pages have carried no news of the Hartford Mission Fellowship.

"Has that eager Hartford group allowed its vision to fade?" readers of our former reports may have asked. "Have obstacles been too great? Has it passed quietly and disappointingly out of existence?"

By no means! We have continued and grown, and are now known as The Christian Mission Fellowship. Our basic purpose is, as always: to try to make real in everyday community life God's will for men today, through the strength and insights He grants to small groups intimately associated in worship, work, and play.

To us the significance of our mutual experience and sense of mission has always gone deeper than any question of "home" or

"foreign." It lies in that thing that came into being among us and lifted us above our separate individualities, uniting us in a purpose more lofty than any one of us could have found alone. The many became one in the fellowship of the Spirit.

Ever since then this fellowship has been our finest satisfaction and our most relentless challenge. It is not by any means a kind of absolutist sect, nor a substitute for the worship of the Church Universal, nor a denial of the communion of all Christian saints and sinners. But together we have experienced the special and contemporary gift of the Holy Spirit, of the life of God meeting our own deepest personal needs and some of the most urgent needs of our day.

Because it has meant so much in our lives, our underlying mission as embodied in our name, has been and ever will always be a *fellowship mission*.

This has several definite and necessary aspects for us. One of these is smallness in numbers, especially helpful for creative worship and discussion. Another is complete frankness, mutual trust, sincere sharing. In our worship, to which crucial time is given, silence often plays a large part. So do speech and prayer from the heart.

In our work our method is intensive and thorough rather than extensive; its aim is to incarnate the loving will of God in every possible practical way relevant to the general needs of mankind and the special requirements of our

The controlling purpose of Christian Mission Fellowship to follow and multiply this way of life in whatever manner God may seem to guide us and to seek communion with others of like mind.

His purpose is at last finding expression in several directions. First, plans are being made for the development of our Chinese Fellowship project through Rev. Peter Y. F. Shih, a member of our group. Another member is already on the field, and a third, on completion of her work at Hartford Theological Seminary, will proceed there, funds for her term already assured. Other members are expecting to follow her. Similarly, four of us are under American Board appointment to the Marathi Mission in India.

In the United States we are negotiating the purchase of a farm which will furnish the nucleus for just such a rural unit as we projected abroad. We are becoming established in a community where we shall have intimate fellowship with the members of the town church, and, through him, possibilities of extension into several practical areas of community life, including, in addition to the coöperative farm and the church work, a hospital, a printing press, village industries, and an experiment in God-centered higher education.

Our last project will probably be the most widely interesting of all: a new type of evangelism begun experimentally last summer. Behind it lies our concern for the spirit of the American church—a spirit all too mediocre and content, a spirit in great need of profound revival. Meeting this need appeals to us as a stirring challenge of today.

OUR "MISSIONARY TO AMERICA" PLAN

is one answer to this challenge. Among those who can awaken the Church are men and women of other races who have come by their faith in spite of dangerous obstacles. The Madras Conference has freshly emphasized the benefits which may accrue to us from a re-evangelization of our older churches by missionaries from the younger ones. This ideal has been *realized* in at least one instance with great success.

We decided that our missionary should be one with pastoral experience, a burning message, and a winning personality. His mission should be outside urban areas, to communities of the utmost importance to the national life but generally underprivileged. His method should be intensive: he should stay in each community ten days at least, preferably two weeks—a requirement difficult to maintain as the plan grows, but essential to any project with which our group is to be connected. We are convinced that we must be willing to work slowly and thoroughly, banishing the dream of reaching everybody and effecting everything good.

CHINESE AMBASSADOR FOR CHRIST TO AMERICA

Rev. Peter Shih was an ideal choice for our first missionary, so he was called to an experimental summer project. He visited five parishes and two American Indian mission stations—not primarily as a *Chinese*, but as a *Christian missionary*. The marvelous story of his summer missions can be told in no better way than through the witness of those who benefited so tremendously by his stay.*

"The Pinehurst and Nuttings Lake Community Churches, served by my wife and myself," wrote

*See also Harold Freer's account in the December, 1938 *MISSIONARY HERALD*.

Rev. William Clark, "were among the fortunate ones visited by him. One of our young people, voicing the opinion of many, said eagerly, 'Peter is the most Christlike man I've ever known!' Two high school boys whose addiction to tobacco was symptomatic of a general loosening of their morale, no longer smoke since Peter has come and gone, and the whole tone of their lives is deeper, richer, truer.

"He stayed with us over two weeks and we came to know him as we never do outside speakers, who strike our community jabbily, like hit-and-run drivers. He visited many of our homes. He became a familiar figure in our village. Many would stop and talk with him.

"We felt it would be a grand thing to be the kind of a Christian he was: ready to die rather than renounce his Christian faith; urging us not to condemn the Japanese people but the war machine; challenging us to love our enemies, even as he sought sincerely to love the Japanese.

"We shall long remember Peter for his glorious Chinese dinner, his three informative and stimulating forums, his friendly presence. But when the legend of Peter ceases to be told, the influence of his burning Christian witness will live on in deeper, fuller, more Christlike lives among us."

Mr. Shih went as summer missionary to a church on the College Highway in Southamptton, Massachusetts, and Rev. Gifford Towle wrote:

"First, Peter cooked and served to the Prudential and Church Committees a real Chinese feast they will not soon forget, and then he spoke to them of what he felt and knew was most important in the Church: the development of people with God-consciousness and Christian concerns. He preached

at the morning service Sunday, talked to the Young People, met groups in the homes, had meals with several families, visited shut-ins, and in other ways became a real member of the Parish.

"Those who came into contact with Peter felt he had done for them two things. They had received a new idea of the value and accomplishment of missions in its foreign branches; and their Christian experience was deepened and strengthened by sharing with one whose insights were so clear and keen."

The pastor of the West Stafford Congregational Church in Connecticut, Rev. Sterling White, adds to his story this comment:—

"There are two distinct values to this mission. A small, missionary-supported church like ours has the opportunity of coming into direct contact with gifted men of another race. God knows our people need help as much as the people in the large city churches who can afford to pay for their speakers. Rural people are thinking people IF we give them something to think about.

"The second value is the carry-over value. Unlike a preaching mission which produces a grand speaker for one evening, with no follow-up, this plan prepares the way by having the man live as a member of the community before he brings his message, and there is a follow-up afterwards."

Now comes word from Vermont. "Peter Shih's days in my parish were anything but leisurely," wrote Rev. Kenneth Widney from Putney. "The Daily Vacation School was running during his stay, and each morning he spoke to it about the children of China. Our children learned to love 'Mr. Peter.' Addresses were given before groups in Brattleboro, Bellows Falls, and

Westminster. One evening Mr. Shih spoke informally to a large gathering at the church, exhibiting Chinese Art and interpreting Chinese life. On Sunday he preached to a record congregation.

"My parishioners continue to ask about 'Mr. Peter.' Knowing him in our community had done more to make China real to our people, its good as well as its need of Christianity, than any amount of second-hand work could hope to do.

"In all fairness it must be said that the success of the idea depends almost entirely upon the talent of the missionary. He must be exceptionally dynamic. Mr. Peter is."

WHICH AREA BENEFITED MOST?

"An almost unbelievable joy came to us at the Friends Kickapoo Indian Farm in McCloud, Oklahoma, and at Wyandotte, when we received word last summer that Peter Shih was coming all the way from New England just to spend a few weeks with us," wrote Miss Alice Weed.

"People of importance don't usually notice us! Is he really coming?" asked some of the farmers attending Sunday School.

"The little farm home where the Farm Women's Home Demonstration Club assembled the day Peter came was packed to meet him.

"Saturday night one of the largest Kickapoo Indian Ceremonial Dances of the year was held, and early in the evening Peter spoke to these hundreds of Indians, telling them of the brotherhood of man and the fatherhood of God. Several who had never seen a Chinese before marveled that he could speak English and so well.

"That man makes you want to be a Christian," said one of these Indians who came to church next day because he wanted to

hear more of what Peter had to say.

"His sincere and deep message always touched the people at vital points in their lives. When he went to Wyandotte, the churches there, for the first time in many years, united in a Sunday service. Wherever Peter went people forgot their petty differences in their effort to hear his Christian witness."

Rev. W. Raymond Ward of Conway, Massachusetts, expresses very well the crucial significance of our summer experiment.

"What impressed so many was that this Chinese Christian, a product of the impact of the Christian missionary movement on the cultural life of China, bore witness by his life and teaching to a deeper faith and a higher devotion than most of us had yet experienced. And he awakened in many, especially among the young people, a desire for that faith, and a determination to achieve that devotion, and a new vision of the world significance of the Christian Church.

"Probably no greater preacher has ever been heard here, and yet I should say that the most effective work was done in small, informal groups and by calling in the homes. People will not soon forget that though he was great, he was not too busy to serve them a Chinese dinner, to teach them to use chopsticks, to discuss their problems with them and try to answer all their questions.

"The children will long remember how he came into their schoolroom to teach them Chinese proverbs and tell them about his land and his people. They will remember that he taught love and forgiveness, not hate; absolute devotion, not expediency; the cross, not success. They have a new appreciation of, and a deeper

se of brotherhood with, the
ople of the great land on the
er side of the world.

"If such Christians as Peter
ih are sprung out of the mis-
nary movement, there is more
nificance for the individual and
e world than some in recent
anes have realized.

"We are awakened to our need.
nd us missionaries from the
unger, vigorous churches of the
ission fields; send us missionaries
ho have been willing to pay the
rice of the cross in Christian
evotion on the frontiers of Chris-

tianity; *send us men and women
of God who can speak to our con-
dition!"*

LITTLE MORE NEED BE SAID

Our experiment in return-evan-
gelism has been successful beyond
our most daring dreams. Lives
have been changed, vision lifted,
churches enlivened. So many
ministers, hearing of the venture,
have desired its benefits for their
own parishes that its ultimate
expansion is obviously and ur-
gently necessary.

We suggest that any one directly
interested should write to the
Christian Mission Fellowship, in
care of this magazine. We will
keep you posted concerning de-
velopments.

We believed, and now are con-
vinced, that if this missionary
process could reach every town
and country church in the United
States an inestimable impetus
would be given to a real religious
revival.

God knows how badly we need
just that!

Here We Are: Send Us

THE young people on our cover
are typical of many who
today are either offering them-
selves for overseas work or who
would do so if they thought there
was a chance of their being sent
out. Well born and bred, highly
trained, aglow with idealism, keen
to help "where the need is greatest
and the laborers few," they appeal
to the Congregational-Christian
churches of America to send them
forth. What will your answer be?

Last month (see page 199, May
HERALD) we published a chart
revealing the disquieting fact that
our missionary force abroad has
dropped to the size of 1883—
fifty-five years ago; a number but
little more than half of what it
was in 1922! We spoke of the
need of new and younger blood in
the service—a demand for which
came from both missionaries and
nationals on the field. We at
least intimated the purpose of
our foreign board to take counsel
of faith in the matter, to rise to
the emergency by encouraging
young, vigorous men and women
to apply for foreign service, and
by appealing to the churches to
provide the necessary funds.

We can now speak in more con-
crete terms.

Wanted at once: a physician
and family for North China; an
ordained missionary family for
rural work in the Foochow area;
a physician and family for East
Africa; an ordained missionary
and family, a physician and family,
and a nurse for West Africa; a
single woman teacher for Izmir
(Smyrna), and a nurse for Gazian-
tep (Aintab), Turkey; a woman
teacher for Kobe, Japan.

The above form the "AA Class,"
the most desperately needed re-
cruits at the present moment.
The next or "A Class" are also
urgently needed: a physician and
family and an ordained missionary
and family for the Marathi field in
the Bombay Presidency of India;
a woman teacher in the Means
School at Dondi, West Africa; a
woman social worker for Sofia,
Bulgaria; an ordained missionary
and family for Japan; an ordained
missionary and family for work
among the Moros of the Philip-
pines.

All told, forty-three!

But "how shall they preach
except they be sent"? Where is
the required forty thousand dollars

to come from? What churches or
groups of churches will rise to this
opportunity in Christ?

The Board has made out a
"Contingent Budget" to be used
by the staff of the Missions Coun-
cil in its effort to lay before the
churches the "most urgent unmet
needs of the Boards." If, when and
as there is increased giving above
the level of 1938, some of this
demand for new blood abroad can
be met.

It is upon the Congregational-
Christian churches that these
young candidates for service pin
their hopes. They have a faith
in the Fellowship which is born
of a religious experience. They
believe in you because they are
assured that their call is of God,
the source of your own impulses to
Christian action.

Is there any appeal so likely to
command us all as this appeal of
young life for foreign service?
We are not isolationists when it
comes to the spreading of the
gospel, or the sharing of the life
that we have in Christ, or caring
for the under-privileged. Who
knows—perhaps God is taking
this way of arousing us to a re-
newed world adventure for Him.

That Cotton Valley Cottage

By Fred Brownlee

"Do you mean to tell me that boys from one of your schools built that cottage?" said Mr. Riley, the County Superintendent of Schools of Macon County, Alabama.

"Precisely, boys from our Fessenden Academy with one boy from Cotton Valley did it."

"Well, that beats me. Here I've been all these years in the town of Tuskegee, under the shadow of Tuskegee Institute, supervising the white and Negro schools, and advocating that Negro boys ought to know how to build their own homes and make the repairs around the place; but I've never seen anything so nice and pretty and so complete and well built by any high school boys, white or colored. Well, well, I'm surely proud to see this!"

And Mr. Riley has kept on coming to see and keeps talking about that Cotton Valley Cottage! Several years ago we asked him if the county could not help make Cotton Valley a free school for the children of the community.

He couldn't see how the county could help support a private school. But that wasn't our point. What we asked for was county aid for a free school. So we made another approach.

"Suppose the American Missionary Association should close Cotton Valley School. What would the county do then?"

"You aren't really thinking of closing it, are you?" said Mr. Riley. "That would be just too bad; but if you should have to close it, then I suppose the county would run a one-teacher school with pupils from the first through the seventh or eighth grades."

"How much would you pay that teacher?" we asked.

"Oh," he replied, "according to her rating. If she could get a first-class Alabama teacher's certificate, we would pay her fifty dollars per month for five months."

"Well, then what would you think of hiring one of our teachers who handles two grades and pay her fifty dollars per month for five months. We would pay her for the rest of the months the same as all of our staff, but the children in her grades would come free. That would be just like a public school meeting in some church or lodge building. Would there be any law against that?"

"No, there wouldn't be any law against that. We could do that all right, provided the teacher you name can get an Alabama certificate."

A few years later we asked Mr. Riley for another teacher (Cotton Valley School has five) on the same terms, but we have not been able to get a third, and Mr. Riley has kept us somewhat uncertain about the appointment of the other two.

Not since he saw that cottage!

"When that Miss Morton comes down from New York bring her over here," he said to Mrs. Grays, the principal.

Of course Miss Morton went and had the time of her life listening to what Mr. Riley thinks of that cottage.

"You don't need to worry any more about those two teachers," he said—believe it or not—"and I'll get you a third when I can. Any school that trains boys to do so well what those boys did surely has my endorsement. I am mighty proud of what those boys have done. It's the best thing I have seen in a long while."

It came about in this way. Cotton Valley School had for years a teachers' home in which the walls were so thin that one couldn't even think without being overheard in the next room. A cheap building to begin with, it had recently been rotting on its sills. Something had to be done not only for the comfort of its occupants but also for their safety.

Miss Morton conceived the idea of having boys from Fessenden Academy build a new cottage. Cotton Valley School can't afford a manual arts teacher, for it is in one of the notorious sharecropping areas where the Negroes never get out of debt to the landowners who keep "furnishing" them in advance with groceries, clothing, fertilizer and seed.

But Fessenden Academy had an able, practical teacher of manual arts, Mr. Wesley E. Walthall, and



Across the Road from Cotton Valley School

the close of school last spring took half a dozen of his boys and drove up to Cotton Valley to build the teachers' new cottage.

The boys were given regular wages according to their ability. They had to pay for their own transportation and board, and have money for their expenses at Jessenden the past fall and winter. One of the eighth grade boys at Cotton Valley was given a job too. We went back with the boys to Jessenden for his high school work.

Mr. Walthall works well with boys. He does not do everything for them. Neither does he let them do only the rough work: he lets them do everything, but insists that everything should be done correctly and thoroughly.

"I was worried about the roof," said to Mr. Walthall when I went down in August to see how things were getting on, "for fear we would not get the right pitch and it would look awkward."

"Oh," he said, "there's a rule for that. How do you like the roof?" Of course I liked it. The picture shows how well it sets off the cottage.

"You might be proud to know," said Mr. Walthall, "that I let one of the boys frame that roof when he had to be away. I said to him that if, after he had been working with me for four years, he did not know how to frame a roof on the ground and put it up, he just never would learn. When I came back the roof was up.

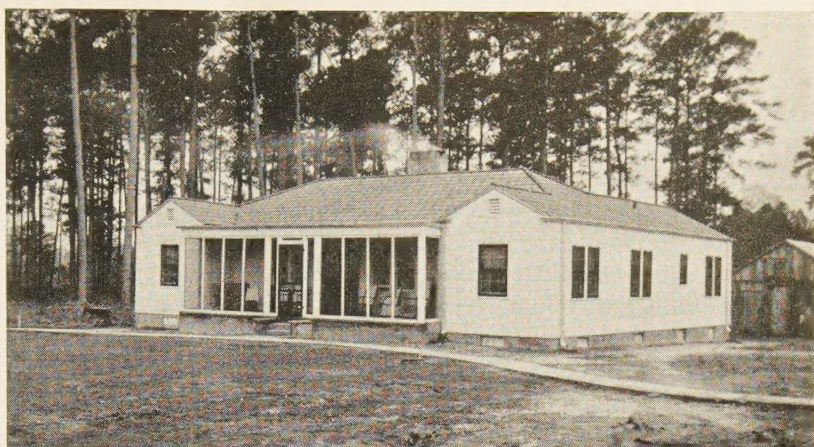
" 'Mr. Walthall, how'd you like that roof?' asked the boy.

" 'It's good, my boy, it's good.' "

" 'Good?' retorted the boy. 'I say it's perfect.' "

Mr. Walthall gladly admitted that it was perfect.

The cottage has six bedrooms, three on a side, with a bathroom on each side. As there are only two teachers, one of the rooms is a guest room—the first guest room the school has ever had. The two sides are connected by a lovely



The New Teachers' Home at Cotton Valley

living-room with a fireplace, and a kitchen and dining-room. There is a furnace in the basement.

The front porch was an afterthought. The plan provided for a pretty colonial entrance, with a flagstone open porch. This would have set things off beautifully from an architectural standpoint, but the teachers wanted a screened-in porch, and they were right, for mosquitoes and malaria are bad in that area. So we sacrificed beauty for comfort.

The roof is of asbestos cement shingles, as is also the siding, thus making the cost of upkeep very light. Attractive colonial maple furniture with beautiful inexpensive rugs and trim draperies make the interior a great joy. When the landscaping is done it will be an altogether lovely place.

Cotton Valley is simply a name for a community composed chiefly of Negro sharecroppers. Two miles away is Fort Davis, a railroad station with two stores owned by white people, one of them postmaster with the post-office in his store, the other, station agent. The white families could be counted on one's fingers. In the opposite direction, fifteen miles away, is Tuskegee. Between the two towns one never sees any white people besides those passing in automobiles.

Cotton Valley School itself has more than a hundred and fifty

pupils this year, with overcrowded rooms and too many pupils per teacher. We haven't the additional room—that would cost perhaps \$500—and no one knows where to get the salary for an additional teacher. There is great need of a vocational agriculture instructor who would show the boys how to farm better and build and keep up their own property as gradually they learn, through credit unions and coöperatives, how to buy and keep their own farms. The Negro sharecroppers never get out of debt to the landowners, who keep "furnishing" them in advance with groceries, clothing, fertilizer and seed.

Cotton Valley School is more than a grade school. It is a community school. Adults also are learning to read and write, and how to cook and sew better. There are clubs for men and women. On community nights the auditorium-playroom is crowded—and what fun! Arrangements have been made for health examinations at Tuskegee. Eyes, ears, nose and throat are looked after. Diet is not neglected.

An interesting experiment is the hot lunches at noon for the children, a recent venture. The cooking teacher lets the older students prepare hot soup, sandwiches and cookies. Milk is also

served and attempts are made to give the children what they most need. The results are obvious in healthier-looking, happier, more active and brighter pupils. These lunches are not free but are paid for with what the children can bring. An egg, for example, is worth two cents. One little fellow who brings his egg with him every morning stands out in my mind. What a tragedy should he fall and break his egg!

Some wonder why we should continue primary and secondary schools. Cotton Valley is an excellent answer. Here we are doing only that which the county cannot or will not do, and the children have a free school.

What we do is done in the spirit of those who care. It is a service of love and not just another county school. Moreover, we reach out into every avenue of service making for better health, homes, citizenship, recreation, and religion.

The big thing that remains to

be done is to help the people get on their feet from an economic standpoint. The rarest thing in Cotton Valley is not a dollar but a penny. All else that we are doing will be like a house built on shifting sands unless the community life can be undergirded with economic security.

Last fall I was in a room at Fessenden Academy packing my bag. There was a knock and I opened the door. There stood two fine lads. I asked them in and we had a chat, but the time soon came for me to go. It was then that I discovered what the boys had come for.

"Mr. Brownlee," one of them said, "we helped build that cottage at Cotton Valley last summer. We surely had a good time and the money we saved is mighty useful in paying our bills here. We just wanted to thank you for letting us work at Cotton Valley. We want you to know how happy we are and how well we're doing."



A Cotton Valley Boy

Mary Uline Visits Cotton Valley

HERE I am "way down South in the land of cotton," and de North am quite forgotten—far away, far away, far away from Boston town.

Upon my arrival here the teachers showed me through their comfortable new home which is a daily source of gratitude and joy to them all. They had much to say of Mr. Brownlee and Miss Morton and all that they did to bring this place to pass. What it must mean to their physical well-being as well as to their morale, to live amidst artistic surroundings!

Their rooms are so pretty with their "Macy" maple furniture, colorful cretonne upholstery, curtains, and drapes. The fireplace adds a note of charm to the living room. The two bathrooms are

complete with good-looking linoleum and curtains. The guest room with a comfortable bed, good furniture and good books, is inviting to the traveler and I venture to say Cotton Valley will have many more guests in the future than in the past.

After my survey of the house I went to school with the 168 children, going from room to room. Although they need more room, everything was orderly and homey in atmosphere. I loved the work of their hands, especially the nice drawing of leaves and branches done by a young boy who seems to have the soul of an artist.

Then there was the work of the adult class (a kind of extension work for mothers and girls). Such simple, pretty dresses for themselves and their children!

I learned about the good "cent-a-meal" system carried out as a daily noon schedule. These children are poor, very poor, and many of them have a hard time paying the yearly tuition of \$1.50 to \$4.00 or \$5.00 depending on the grade they are in.

There are so few schools for colored children in this section. I visited one—a public school—the next day: the shabbiest kind of a rattle trap of a building with one room, no larger than one of the classrooms at Cotton Valley. There was simply *no* equipment but a few old blackboards and broken-down benches and desks. One teacher (colored) has seventy-five pupils.

The school was a pathetic example of the way in which the

ate provides for the colored children. And an answer to the question, "Why missions in the South?"

At Cotton Valley the children were taught under the direction of interested, well-trained colored teachers who are a credit to

the Board of Home Missions. The whole school sang for me after their lessons were over, and they sang as only colored children can sing. Not an inharmonious note and no wondering what words came next. Of course they sang spirituals, but other songs

too, such as a Creole Folk Song, "Sweet Potatoes."

"Soon as we hoe sweet potatoes,
Sweet potatoes, sweet potatoes, sweet potatoes,
Eat 'em right straight up.

"Soon as supper's et, mammy hollers,
Mammy hollers, mammy hollers, mammy hollers,
Git along to bed." etc., etc.

"Our Project and Our Program"

By Allen Hackett



Mrs. McKinley

A LITTLE more than a year ago the First Congregational Church of Stamford, Connecticut undertook a definite commitment for partial support of the work of James F. McKinley at Silliman University in the Philippines. It was the hope of the Pastor and the Benevolence Committee that all branches of the Church would come to feel that *his work was their work*.

But no one then dreamed how far such an identification could go in a short space of time. The fact that the McKinleys were on furlough in America made it easy to start. The first step was a reception given by the ladies of the Church for Dean and Mrs. McKinley. The next was a sermon by Dean McKinley which gave an even wider group the chance to know him and feel his earnestness in his task. The Church School and the Men's Club also had opportunities to hear him

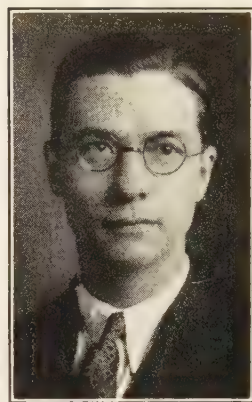
while he was here. A number of personal calls and visits started up friendships which have been continued by correspondence.

Then the Choir, under the direction of Mr. Charles B. Lowe, became interested in the musical work which is being done in Silliman University—a part of the work in which Mrs. McKinley has taken a special interest. As a result of personal contact while the McKinleys were here, they met and were entertained by relatives of Mrs. Lowe on their way back to the Philippines.

Then the Choir sponsored a series of Vesper Recitals during Lent last year, and another series this fall in which Frank LaForge coöperated by sending artists from his studios. The proceeds of these services were used to buy a combination radio and victrola for the work in Silliman University. The machine was shipped in a consignment from one of the local factories and is now on the high seas.

The fact that Dean McKinley is considered a regular member of the staff of the Church is symbolized not only by the bulletin, but by his sending an Annual Report to the Annual Meeting of the Church. This year his report was sent by the *Clipper*, and arrived in ample time, having been written in November for the meeting in January.

But the most picturesque way



Mr. McKinley

in which the church's relationship to its chosen representative has been maintained came to light at Easter time. I received a penny postal card from a radio amateur (Station KA7BK) in Olympia, Washington. The radio operator had picked up an amateur message from Dean McKinley, sent through some radio enthusiast in the Philippines. It contained an inquiry about Mr. Hackett's health (for a thoughtful church member had mentioned his brief illness during the winter in a letter to the McKinleys). It also conveyed an Easter Message for the entire Church which was included in the Easter bulletin.

One might be tempted from this to do a bit of philosophizing: "It is marvelous," one might think, "that the cause of world Christianity has at its disposal, and is using, these tools to keep 'the unity of the spirit in the bond of peace.'"

China's Christian Soldiers

By Joy Homer

WE were standing with a missionary before the gate of his compound in a small city in Free China. There had been heavy fighting in the north and soldiers were streaming back along the road which led past his gate. All at once four young privates, emaciated and in ragged blue uniforms, left the passing crowd and stood embarrassed before the missionary.

"Pardon me," said the leader, "but are you a preacher? My friends and I are Christians and we've been looking everywhere for a church."

The missionary said it was very common for soldiers to seek him out.

"And they don't seek for favors, either, or expect to be treated well because of their religion. It's rather remarkable the number of tattered, grimy privates that fill my pews on a Sunday."

Christianity has a stronger hold on the Chinese army than most Americans would believe possible. One day as we were approaching the Chinese front lines in northern Kiangsi province we saw a soldier coming down the road toward us. Shot in the face and half blind with blood, he was trying to find his way to the rear. Before we could reach him, another soldier, a boy not more than fifteen or sixteen years old, caught up with the wounded man, tore his own coat into bandages for the soldier's face and started leading him toward the rear. We asked the boy who he was.

"I am a Christian," he said in an explanatory sort of way, looking at us with some surprise.

During a conversation with the writer Madame Chiang Kai Shek remarked, not for the first time, that the missionaries of China by sticking to their post during air raids

and Japanese occupation and rendering spectacular service to thousands of wounded and destitute Chinese have done more towards spreading Christianity in these short months of warfare than in many years of past endeavor.

Coolies and farmers and housewives as well as scholars and aristocrats, have, since the war, found an exciting new confidence in Christian foreigners—an almost unquestioning faith.

"Are you going to leave when the Japanese come?" asked a child in peasant dress, rushing up to the woman missionary I was walking with one day.

"No."

"All right," said the child, very matter-of-fact. "I'll tell Mama. She says if you won't go, she'll not go either."

Mission hospitals are becoming a refuge for even the most superstitious farmers. An old man admitted to a Methodist mission hospital near the Kwangtung front with a bomb wound in his back, was soon quite well after a piece of shrapnel was removed from the wound. Three weeks later he returned, towing a small grandson firmly by the hand.

"You operated on my back," he said, "and took away the piece of Japanese bomb. Please operate on my grandson and take out the cough from his chest."

Christianity means a lot to these Chinese. By far the majority of Chinese Christians have taken on this new creed for better or for worse after some strenuous thinking, and they mean to make a vital thing of it.

It seems to offer an oddly reliable protection. Those who have watched the Generalissimo and Madame Chiang during air raids, for instance, remark on their amaz-

ing carelessness of personal danger and their refusal, on most occasions, to take shelter, although more than once bombs have been dropping all around them; the two seem to feel that they have a mission which carries them far beyond the powers of a bomb as long as their usefulness to China may last; certainly the escapes seem to have a shade of miracle about them.

A journalist in Chungking told us once of watching a certain Christian general walking calmly across an open field while an air raid was going on and shrapnel was flying all about him.

"It sounds crazy," said the journalist, "but they *know* they're safe."

It may be coincidence that has protected all but two or three of the missionary body in China from death during this war.

But the Chinese do not think so.

It may have been coincidence, too, when the woman praying in the little China Inland Mission chapel was not killed when a bomb exploded within it and walls and roof collapsed about her. But as she knelt there, the beams, in falling, formed a protective arch above her head and she was unhurt.

It is a strange faith that some of these Chinese Christians have.

A Christian artillery officer by the name of Wong was once talking to us about the power of this new religion of his. He had just returned from a month at the front. During that month he and his men had slept as they were, wherever they were, with their loads on their backs.

They were under fire, off and on, the entire time. Japanese planes machine-gunned them from the air. But whenever the officer looked up and saw those deadly silver wings over his head, he had only a strange warm feeling inside of him. It was, he told us, exactly as if God were saying:

"Everything's all right, Wong. Don't be afraid."

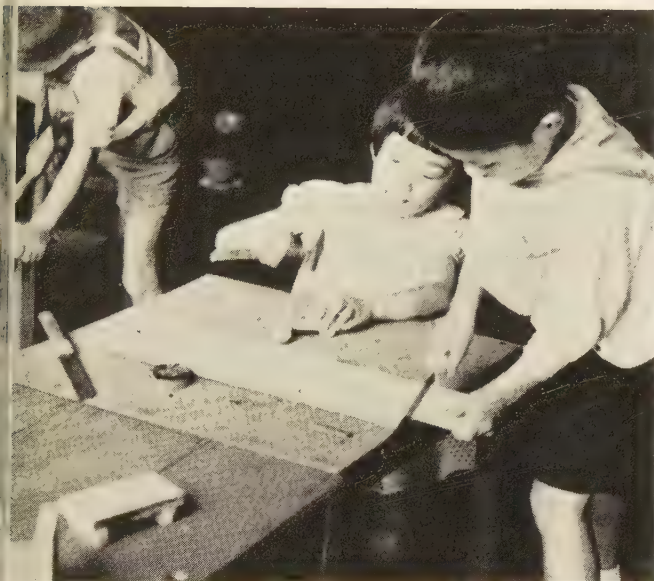
Camera News

By
Dorothy P. Cushing



INDIA'S FUTURE

Seven very serious students at the Arupukottai Boarding School. (Remember how solemn YOU looked in that school group picture taken with the sun in your eyes!) Rev. Raymond A. Dudley says it costs about \$16 a year to maintain SEVEN girls like this in school.



KID CARPENTERS

Little hands (also feet, see extreme left) are kept busy, as well as minds, at Glory Kindergarten, Kobe, Japan. When the hammer came down, where did it land? Perhaps Principal Catherine T. Akana remembers whether it was on the board or a small thumb?



THE SISTERHOOD OF NIGHTINGALES

(Lower left): Miss Betty Taylor, formerly a nurse at the American Hospital for Women and Children, Madura, India, poses with a small patient who is the daughter of an Untouchable, a sweeper at the hospital.

(Lower right): In spite of everything, these Chinese girls, alert and pretty, received their diplomas and caps from Fenchow Hospital School of Nursing, Fenchow, North China, in 1938.



Foreign Flashes

● *MR. CHRISTIAN*

Suddenly the peace of a May morning was broken by the sound of an air raid alarm. Rev. Leonard J. Christian turned into a narrow alley in Foochow, China. Terrified by the roar of the bombers a small Chinese girl collided with him in blind fright. Before she could back away she felt his hand on her head. She lifted a face frozen with fear. Then a smile came as she saw only friendliness. Quickly she reached up and took Mr. Christian's hand. Thus they stood talking and laughing as Japanese planes dropped bombs on the city. The raid over, the child ran home to tell mother of the strange foreigner who had made her forget her fear. "So the Mr. Christians the world over are the people who can thaw out those frozen with fear by the touch of Christian faith and human kindness," says Rev. Robert W. McClure on furlough from Foochow.

● *YET THEY CAN SING*

About 40 miles from Manamadura, South India, is a new Christian church whose members come from the outcaste community. They worship in a small mud building. They own only meager scraps of clothing. Their bodies are the emaciated bodies of those accustomed to only two inadequate meals a day, and sometimes not even two. But how these Christians can sing! With drums and cymbals they rejoice. Mrs. Emmons E. White reports that a blind young man possessed of a really beautiful voice, has taught them to sing. "There is no self-pity on his face," she writes, "only great joy that he can praise God with his voice."

● *UNDAUNTED CHRISTIANS*

In reporting on 26 stations in the Fenchow area of North China, all in the war zone, Rev. Harold S. Matthews reports 147 new members baptized in 17 centers; 928 took the first step in 26 places; the lay training classes were well attended as also were the daily vacation Bible schools. Nearly 500 studied in literacy classes and the women were regular attendants at their special meetings, while 477 attended regular Bible classes in 24 churches. In spite of the situation, nearly \$1800 was raised for church and benevolent work in these same 26 churches. "It has taken courage and devotion on the part of the men and women evangelists throughout our field to stay at their posts and continue their task of conserving and spreading, to the extent of their ability, the principles of Christian love and brotherhood," writes Mr. Matthews.

● *THE WAY AND THE LIGHT*

In an effort to preserve the beautiful features of Indian customs and yet give them Christian significance, much interest is being developed in making the Festival of Lights, an ancient Indian ceremony, particularly adapted to Easter. In Pasumalai on Easter a church service was held at four a.m., and the pastor, standing before a lighted candle, offered prayer and handed to each member of the congregation a taper which was lighted from the main candle. Then, softly singing Easter hymns, they passed out into the dim eastern morning. At home they lighted other candles and lamps and returned to the church in a procession at five o'clock for a sunrise service. So they combined the beautiful custom of many twinkling lights with the Christian observance of the Easter season.

● *ALONG THE AFRICAN ROAD*

When he was a student in Standard V under Miss Louise F. Torrence at Mt. Silinda Institute in Southern Rhodesia, Elijah Sitole took part in an impromptu dramatization of St. Paul's visit to Lystra. It became for him the turning point in his life. Now, with Zuka Ntuli, a teacher at Mt. Silinda, he is studying for the Christian ministry. Mr. Ntuli is at Waddilove Institute of the Wesleyan Methodist and Mr. Sitole is at the Old Umtali Mission of the Methodist Episcopal Church. At present we have no theological training class at Mt. Silinda Institute.

"'T WAS EVER THUS!"

All the joy has been taken out of shopping in Turkey! Those who have smacked their lips over a nice bargain in the past will now find that shopping has become a prosaic and unexciting business because a law has been passed forbidding bargaining. He who loves to haggle for half an hour or more over a few cents sees posters everywhere reading, "No bargaining here." Silence reigns in the stores and the clerks temporarily, at least, seem to have lost their on-the-alert look since they know they will not have to whet their brains to combat hard boiled customers. To make sure that the law is enforced inspectors go around in the guise of shoppers and try to bargain with the clerks to see if they will weaken.

WORSHIP GODDESS OF CHANCE

Horse racing and other games of chance like "Fah-fee" and "Pa-ka-pu," a highly organized game of chance with syndicates operating on the Witwatersrand and throughout the Reef, are bleeding the native people of what little money they can earn and in many cases ruining the business of small shop keepers. Even penny bets can be placed in these gambling games. Dr. Ray E. Phillips, speaking before the Native Delinquency Conference in Johannesburg, uses authoritative figures to show that large sums and dividends are paid to natives to bet on horse racing and lead others to try their luck. During approximately 90 racing days 50,000 pounds of the natives' money passed through the totalizator. In his new book, *The Bantu in the City*, Dr. Phillips gives the results of his scientific investigation of this terrific social problem in South Africa.

THEY KEEP ON KEEPING ON

In spite of unsettled conditions Miss Alice E. Murphy of Tehchow, North China, has been doing field touring and reports a remarkable spirit abroad in the Chinese churches. Because Chinese pastors often have to serve a group of churches the work is still done mainly by laymen. "It is such a religious revival as I have never seen anywhere," Miss Murphy writes. "It does need guidance and the new Christians need training, and we do need help. I verily believe that the most constructive thing our church folks can do in this worried world is to back up their missionaries out here. These are strenuous days, though not monotonous ones, and we need your help and your prayers."

THE PEACE OF THE SWORD

In a recent copy of the *Japan Times Weekly* are several pictures of Japanese soldiers in China. On the cover is a picture of troops on horseback approaching, through the early morning mist, a Chinese city with a pagoda dim in the background. It is entitled, "The Entry at Dawn." Inside the magazine are photos of Japanese soldiers and their horses illustrating, it points out, how the horse still plays a big part in modern war. The cut line has this illuminating phrase, "One of the most popular songs of this nation that sings as it goes about the grim task of *bringing about a new and happy East Asia*, is the 'Aiba Koshinkyoku,' whose lyric expresses the love of a soldier toward his mount with much of the same sentiment as the cowboy songs of America."

S O S! S O S!

The Editor of FOREIGN FLASHES, SOMEONE JUST TOLD ME and CAMERA NEWS needs desperately more news bits and short material suitable for use in these departments. Incidents, scribbled while fresh in mind, in pencil or pen, on any scrap of paper and tucked into an envelope to mail when postage is justified, or, better still, slipped into the letters to Treasury, Foreign or any other Department (with their name on them) will be of inestimable value in keeping fresh contacts with the home constituency. Copies of letters to home folks, other friends, supporting church, or news sheets, are welcome. Pictures, too, clear and significant, much in demand. They MUST be clear in order to reproduce well. In news, raw material, not finished product, is the best.



AFRICAN LIGHTS AND SHADOWS

(Upper left): Chief Sapembe, near Dondi, West Africa, and his three wives and children.

(Upper right): A Christian home near Mt. Silinda, East Africa.

Note the difference in the expressions on the faces, also in the homes at the rear. In the first the husband sits and his WIVES stand. In the Christian group, the WIFE sits, and the husband stands.

(Lower left): In a wild ceremony a village is dedicated in West Africa. Here is the woman dancer. She has white chalk on her shoulders and a necklace of tortoise shell about her throat. Hanging on her back is a doll made of bark string, a pathetic suggestion to the gods that she be given children. Exhorting her is the son of a witch doctor, in white apron. On the other side is his assistant.

(Lower right): Dr. Mary F. Cushman, of Chilesso, West Africa, doctor since 1922, soon to retire from active service. When on furlough Dr. Cushman's dramatic story made one newspaper man say: "That woman talks in headlines!" Beside her are four patients from her hospital. The Board is looking eagerly for a medical missionary to be ready to take her place when she retires in 1940.



Christ and the World Community

Our Missionary Education Program for the Coming Year

By Mrs. Albertis Montgomery

Call to Worship:

O Church of God! Awake! Awake!
The waking world is calling thee.
Lift up thine eyes! Hear thou once more
The challenge of humanity!
O Christ, we come! Our all we bring,
To serve our world, and Thee, our King."
—Frank Mason North

Hymn: "The Church's One Foundation."

Scripture: Luke 4:16-22.

Leader's remarks:

"The Spirit of the Lord is upon me because He hath annointed me to preach the gospel to the poor." What is this gospel which Jesus has chosen as the keynote of his ministry? The Greek word for gospel meant originally the reward for bringing good news, then the good news itself, and finally the written record of the good news. In the New Testament the gospel means the second of these—the good news of God's redeeming purpose as realized in Jesus Christ; the declaration of the dignity and worth of every human being as a child of a loving Father. Upon this good news hangs all the story of what Jesus brought to us—comfort, courage, inspiration to the poor, the broken hearted, the lame, the blind, the captive, the ignorant, the underprivileged, the oppressed. All are God's children, sons of one Father, and hence brothers all. What then, is our part in bringing this Good News to the world?

Scripture: Matt. 22:35-40.

Leader's remarks:

Often we think of love to God and love to man as one-sided, as if our emotions alone were concerned or as if our intelligence alone could solve the problems of the world. But Jesus' kind of love involves the whole personality:

"with all thy heart and with all thy soul and with all thy mind." Our emotions are involved; it is the emotions which give drive to the whole personality. Our spiritual nature is involved; faith and trust in God are necessary if we would generate power for the tasks we must assume. Our mental nature is involved; we must study and reason in order to develop skills necessary to implement our love. Nothing less than the whole man must witness for Him.

Scripture: Acts 1:8.

Prayer: Eternal God, our Father, Father of our Lord Jesus Christ, and Father of all mankind: Fill us with thy Holy Spirit, so that we may be thy witnesses at home and among the nations. Grant that through our own lives and through our representatives we may preach the Good News to the poor, heal the broken-hearted, preach deliverance to captives, and recovering of sight to the blind, and set at liberty the oppressed. May thy kingdom come, thy will be done, throughout the earth. Through Jesus Christ. Amen.

Hymn: "O Zion, Haste, Thy Mission High Fulfilling."

THE PROGRAM

Leader:

In January of this year the country was startled by the new note with which President Roosevelt introduced his message to Congress: "Storms from abroad directly challenge three institutions indispensable to America, now as always. The first is RELIGION. It is the source of the other two—democracy and inter-

national good faith. Religion, by teaching man his relationship to God, gives the individual a sense of his own dignity and teaches him to respect himself by respecting his neighbors. Democracy, the practice of self-government, is a covenant among free men to respect the rights and liberties of their fellows. International good faith, a sister to democracy, springs from the will of civilized nations to respect the rights and liberties of other nations of men. In a modern civilization all three—religion, democracy, and international good faith—complement each other."

To many, the fundamental need of religion as the basis, not only of personal integrity, but of true democracy and international relations is now new. But the fact that it entered into a presidential message and was commented upon favorably by well-known columnists, is significant of a changing estimate of religion. It implies a more widespread recognition of the fact that religion does not consist primarily of rites, dogmas and creeds; that it is not something to don on Sunday morning with one's neatly pressed garments, and hang in the closet during the rest of the week. It seems to indicate a more general emphasis on the kind of religion that is a motivating force in the lives of men and nations, a religion with enough power to bring about the solution of the world's pressing problems.

Such a religion inspired the four hundred and seventy delegates from seventy nations to meet at Madras last December for three weeks of intense thought and discussion on *the faith, the witness, the inner life, the environment of the*

church, and closer coöperation. A "Message to All People," adopted by the conference, said in part, "The reports that have been brought to us from every quarter of the globe have made us realize that the ancient pestilences which destroy mankind are abroad with a virulence unparalleled. In every country the fact of war or the fear of it casts its paralyzing shadow over human hope. Race hatred, the ugly parent of persecution, has been set up as a national idol in many a market place and increasingly becomes a household god. Everywhere the greed of money continues to separate those who have from those who have not, filling the latter with angry plans of revolution and the former with the nervousness of power.

"Again and again a sense of penitence has come over us as we have realized that these consuming evils are all of them man-made. But it is just at this point that we are forced back upon our Faith and rescued from pessimism to a glorious hope.

"We call upon our fellow Christians throughout the world to join us in a new dedication. Surely God is summoning us in these times to let go our self-sufficiency, to frequent his altars, to learn of him, and to make his ways known in all the relationships of life.

"God grant to his Church to take the story of his love to all mankind, till that love surround the earth, binding the nations, the races, and the classes into a community of sympathy one for another, undergirded by a deathless faith in Christ."

(If time permits, longer sections of this Message may be read. It appeared in THE MISSIONARY HERALD for March.)

Thus Christ's challenge to the first century is reiterated today with increasing urgency. It is a challenge to the Church to present a religion of power to its con-

stituency and to the world. What are some of the ways in which *this* church may answer the challenge?

(The following sections may be presented by five different persons, with added suggestions of their own.)

I. The responsibility rests first upon the minister and lay leaders—church school teachers and superintendents, missionary and religious education committees, leaders of men's work, women's work, young people's work. An effective program for the coming year will not just happen. It will require careful planning, and it is not too early to begin that planning *now*. To begin with, we must purify and consecrate our own lives by prayer and meditation. We must use our Bibles and other books of devotional nature, and also materials bearing upon world problems, especially our denominational and interdenominational publications. The mission study books of the coming year will be outstanding as approaches to the whole problem of world Christianity. They are on the theme, "Christ and the World Community," and will attempt to interpret the mission of Christianity against the background of the epoch-making conference at Madras.

II. Other means of interesting adults in missionary service may include:

1. A committee to re-study the whole program of systematic giving, both for local expenses and for missions. We have fallen from seventh to eighteenth place among twenty-two leading denominations in per capita giving to denominational benevolences. Both actual giving to missions and our ratio of benevolences to local expenses have dropped. Such a committee should make a study of giving in this church, and bring a report with recommendations as to how

we can do our share toward reversing the trend. Our part will surely consist in sacrificial giving of our lives and our money.

2. A more effective women's society, including all the women of the church, with a balanced program of worship, study, and service. Our study themes of the year should be presented in an interesting and challenging way, supplemented by pictures, exhibits, posters, drama, and guest speakers from mission fields when possible.*

3. An occasional meeting of the men's club devoted to the theme of missions and world friendship.

4. An institute or series of church night programs for men and women, with world-wide work sharing consideration with Bible study, personal life, and worship.

5. A reading campaign for men and women using world-friendship books and periodicals on a recommended list.

6. Brief items in the church calendar or on the bulletin board, which will catch the attention of those not usually much interested in missions.

III. The young people of the church, through church school classes and through the Pilgrim Fellowship group, will be giving their attention to world-wide problems:

1. Through the Christian Life Topics in the *Pilgrim Highroad*, or through others of their own choosing, including subjects on international, interracial, economic, or missionary themes.

2. Through plans for world service suggested in the *Pilgrim Highroad*.

*The following are especially recommended for adult study:

Through Tragedy to Triumph by Basil Mathews. Paper, 60 cents.

A Course for Adult Groups on the theme "Christ and the World Community" by T. H. P. Sailer. 25 cents (for study class leaders).

Homeland Harvest by Arthur H. Limouze. Paper, 60 cents.

A Course for Adult Groups on Christian Missions in America by Mabel M. Sheibley. 25 cents (for class leaders).

3. Through use of the mission study books of the year, which will introduce to them Christian youth around the world.*

4. Through missionary drama.

5. Through local service activities which may bring them closer to other economic, national, or social groups.

IV. *The children of the church.* When the adult leaders are interested in missions, it is not difficult to captivate the interest and enthusiasm of the children.

1. Certain issues of the *Pilgrim Elementary Teacher* will carry World Service material and suggestions.

2. Study courses for children on the world-wide theme will

*The following are recommended for young people:

Comrades Round the World by S. Franklin Lack. Paper, 60 cents.

A Course for Young People on Christ and the World Community by Sue Weddell. 25 cents (for leaders).

Right Here at Home by Frank S. Mead. Paper, 60 cents.

A Course for Young People on Christian Missions in America by John Irwin. 25 cents (for leaders).

include pupils' work-books, story books and leaders' guides.†

3. Letters exchanged with missionaries and with other children around the world will help them sense their common brotherhood with all.

4. Children's plays, costume parties, songs and games from around the world will interest them and help them visualize those other friends around the world.

V. *The whole church must recognize the value of interdenominational coöperation*, and must take every opportunity to coöperate with national and local interdenominational agencies, in order to bring the united forces of Christianity to bear against the forces of materialism and hatred. Let us "awake to the import-

†See the following:

Far Round the World by Grace W. McGavran. Paper, 50 cents.

Junior Teacher's Guide, 25 cents.

Welcome House by Jessie Eleanor Moore. Paper 50 cents.

Primary Teacher's Guide, 25 cents.

(Additional courses available on request.)

ance of a self-conscious world-wide church, determined to serve human need everywhere in the name of Christ, and face unflinchingly, even unto death, the demonic forces that deny God, His Kingdom, and His church" (Goodsell).

Closing prayer: "O Eternal God, who has committed unto us the swift and solemn trust of life, since we know not what the day may bring forth, but only that the hour for serving thee is always present: Grant that we may give ourselves with a ready will to make thy way known upon earth, thy saving health among the nations. Teach us by thy infinite love to love those whom we have not seen, but with whom we may share the good things thou hast entrusted to us. Help us to pray constantly, to give liberally, and to work diligently, that the coming of thy kingdom may be hastened, and that the sorrow of the world may be relieved. Amen."

NOTE: Last of the series of programs for adult groups.

Pacific Area Seminar

THIS Seminar is not to be in the Pacific Area; it is to be at Silver Bay, New York. The general subject of discussion, however, will be the Pacific Area—that is, the countries of the Far East, with special emphasis upon China and Japan.

Ministers and laymen for twelve days, July 17–29, will study the significant history, the religious literary and cultural background of that great area in relation to present international affairs and particularly in relation to the Christian movement.

This rather unique plan has been developing for several years. During the last decade college professors of history have become aware that they must bring the Pacific Area into their "repertoire" or fall behind in the march

of events. To meet their need a Summer School of six solid weeks was inaugurated five years ago by the Harvard-Yenching Institute for Chinese Studies wherein opportunity was provided for intensive study of the Pacific Area. Ever since that time it has been continued at various universities with increasing effectiveness.

The Seminar will be under the leadership of Dr. Henry W. Luce who for many years was connected with higher educational work in China and who later became Professor of Missions in China at Hartford. Recently he completed a fourteen months' journey around the world, spending five months in China and Japan in preparation for seminars of this nature. We doubt if anyone better fitted both

in mind and experience could be found for the task.

Dr. Luce will be assisted by a group of highly qualified and experienced lecturers, including specialists on medical work, agricultural and rural reconstruction, evangelism, education, Chinese and Japanese art, and present-day movements.

The Seminar will begin at eight p.m., Monday, July 17, and end Saturday noon, July 29. The tuition fee will be fifteen dollars, covering thirty-three seminar hours and nine evening lectures; also valuable outlines and a large amount of mimeographed material of quite extensive character.

Further information can be obtained of Charles A. Herschleb, 347 Madison Avenue, New York.

Pulling Power

By James E. Walter

OUTSIDE the gates of the University Hospital in Tsinan, China is stationed a rickshaw man, well known to the doctors as one who considers his running a vocation of service. He specializes in a three-mile sprint to the nearest shopping center.

A mission doctor had a call from a patient fifty miles distant. He told the friend at the gate that he did not expect to go the whole distance in this one rickshaw: he counted on taking at least three or four runners to accomplish this hurried, difficult journey.

But the rickshaw boy refused to stop short of the entire fifty miles! After this grilling experience, besides his reputation for endurance and remarkable physique, he acquired a reputation for long distance running.

A splendid missionary surgeon happened to be a skilled trackman. The community chose to compare one day Chinese with American track ability, and the runner at the gate of the University was delighted to represent his people in the proposed five-mile run.

The missionaries were rather embarrassed by the result: an overwhelming victory for the skilled American runner.

A little later a classroom lecture used this incident to illustrate the statement that technique and science were essential for victory. It was pointed out that the Chinese runner's history clearly showed that he was a man of superior physique; but he lacked the *skill* which gave the American his advantage.

This illustration came to the ears of the coolie.



A Peking rickshaw with a light load

"Unfair," he protested violently.

"What has been unfair?" asked the surprised Americans. "Do you object to the fact that the American runner had spikes?"

"No."

"Was the timekeeper dishonest?"

"No, the arrangements were all right."

"What were the unfair conditions?"

The coolie gave the amazing reply that he had not been permitted to run with his rickshaw. He had been forced to compete empty-handed rather than with his customary load.

The Americans easily arranged another race.

The same trained American athlete again donned trunks and tied on spikes.

The Chinese, however, brought his rickshaw down to the track and in addition insisted on carrying a person in it as was his habit: with rickshaw and passenger he lined his toes to the tape and was off at the crack of the gun.

The American runner equalled his former record. The coolie did *not* equal his former record. He excelled his first run by a large margin: China was the victor this time.

The rickshaw boy (thirty-eight years old) needed his load for the full release of his powers of speed.

Life itself carries many testimonies to the pulling power of a full-sized load.

Particularly is this true with a church: It meets its local obligations best when it feels the tug of a generous missionary budget.

With the Boys and Girls of America

Beauty Comes to the Sunday School

‘**W**E’RE going to make the church beautiful!’ announced Arthur, aged eight, to the Bowen family as it assembled for Sunday dinner.

“But I always thought that the West Center Church was a lovely place with its shrubbery, gray stone walls and homelike rooms. What more are they planning to do?” asked his mother.

“We’re going to do it,” corrected Arthur. “I mean Mr. Albert and the Third Grade classes.”

“This sounds like Progressive Education,” laughed Mr. Bowen. “Just what is it that you and the rest of the Third Grade are planning to create?”

“Mr. Albert thinks that when we pray and sing that we should look at something besides the back of the pianist. He says that we will pay better attention to the songs and the prayers if we have something really beautiful before us.”

“But just what do you expect to make?” asked his mother.

“They call it a ‘worship center.’ We’re to build it out of shiny paper, cardboard and a little wood so as to make it stand up. Everybody who wants to can make a picture out of the shiny paper. You cut and paste and then draw a little. Then the best pictures will be put in the cardboard frame. Mr. Albert will hang an electric light behind it—and it will be just beautiful!”

“That sounds lovely,” said Mrs. Bowen. “When do you start to work?”

“We’re all going to meet at the church after school on Wednesday.”

“Will you need to bring anything?”

“Mr. Albert thinks that fifteen cents apiece will pay for the paper and card board. But when that part is finished we may ask you for some gifts for the table in front of the screen. If we children make the pretty part maybe you older people can do the other things.”

“What do you mean by ‘other things’?” asked Mr. Bowen.

“A cloth to put on the table, and some candles . . .”

“And maybe you’ll need some candlesticks to put the candles in,” suggested Mrs. Bowen.

“Yes—and there’s the collection. We’re going to put it on the table in front of all our pretty pictures and we want it to look pretty, too!”

“Wouldn’t a pair of hammered brass bowls be nice for that?”

“Yes, but we must make our pictures first,” explained Arthur.

“What’s yours going to be about?” asked his father.

“I’m to make a church tower all buried in snow—with the bell ringing. And Mr. Albert is making one of baby Jesus and his mother to go in the center. You know Mr. Albert is really an artist!”

“You ask Mr. Albert if the right name for the thing you’re building isn’t a ‘reredos’?” suggested Mr. Bowen.

“Don’t bother the boy with big words,” retorted Mrs. Bowen. “He has enough on his mind already!”



The “Worship Center” the Children made

A month later the Bowen family received an invitation to attend the formal dedication of the Worship Center of the Primary Department. The program began with nine children explaining the transparent pictures which they had made for the screen. Then came the "gifts" from older people—a candlestick with three candles to symbolize the devotion

of life to Jesus, an open Bible to be placed before the candles typifying the Way of Life, and two wooden bowls in which the offerings were to be placed as they were dedicated to the purposes of Christ's Kingdom.

"Will they leave the Worship Center there all the time?" Mr. Bowen asked Arthur after the service.

"No," answered his son, "as soon as Sunday School is over we take it down and put it away until next week. It isn't for everybody—it's for us!"

"I wish they had done things like that when I was a boy," remarked Mr. Bowen to his wife. "It has taken me many years to learn that the Christian faith is beautiful as well as good."

"The Messiah" Comes to North Dakota

By Ernest B. Fisher, Jr.

Our beneath the western skies on the wind-swept prairies the people have again proven that they can do it! For during this past Easter season a chorus of forty-eight voices lustily sang the praises and the hallelujahs of the great oratorio, "The Messiah."

It all started last fall as we were riding back from our Reeder church service at nine to our Hettinger service at eleven! We were dodging gophers that streaked across the road and slowing down for flocks of prairie larks that found no better place to rest than right in the center of the highway. As we bumped along one of us exclaimed: "Wouldn't it be wonderful if we could hear 'The Messiah' sung out here on these Great Plains of North Dakota!"

A week rolled by and we dreamed of "The Messiah." Then the work began! Singers had to be contacted; churches had to be asked to coöperate. One thing led to another. We personally visited different singers who told us of others that should be in it, too.

Finally we had enough to start the rehearsals. Music was ordered and practicing was under way. People from all denominations and from all walks of life came to join our "Messiah" fellowship. Catholics, Lutherans, Baptists, Methodists and Congregationalists

together sang the difficult notes of the score.

Farmers came in from the country, ranchers left their stock, storekeepers left their counters, professional people left their desks and women left their housework for these rehearsals. "The Messiah" was started. Rehearsals continued throughout the winter, through dust storms that made it almost impossible to venture out, through busy festival seasons, through cold weather and snow.

Others came into the society as time went on until our number grew to approximately fifty people. From one small town, the town of Haynes that has only about two hundred residents in all, seventeen came out to help make "The Messiah" a success. The rest of the society came from Hettinger and surrounding farm communities. Only once did the rehearsals give way to the elements and that was when a raging snow storm was on during one week of February.

Finally "The Messiah" was ready to produce for the public. The first performance was in Haynes. In the little gymnasium, that is also used for an auditorium, the chorus was arranged on temporary staging in chorus fashion. The audience, about two hundred fifty people, packed itself into the remaining space—filling it to ca-

capacity so that many stood out in the hallway and even outside looking in at the windows.

The first performance was a success! People who had never heard music above that of American jazz came away exclaiming how much they appreciated and enjoyed that deep, profound music. Even the little children, whom one would think would not be able to understand such music, remarked in classes the next day how much they liked it: "especially the many high notes." Farmers from way out in the country said it was the first time that they had really enjoyed listening to vocal music! "That," they said, "was *real* music!" Yes, the people on the prairies love and appreciate the great strains of the profoundly religious music of "The Messiah."

Several other performances were given after Haynes. Though we had scheduled only two performances in the beginning, three others invited us to perform for them: Mott and Dickinson, North Dakota, and Lemmon, South Dakota.

The greatest success was right in the home town of Hettinger. There the chorus was doing its best! The auditorium was packed—despite the cold drafts that came across the floors due to a terrific wind on the outside. Five hundred

came to hear this performance of one of the greatest of all oratorios. Some families came all the way from Spearfish, South Dakota—about 175 miles away—just to hear this oratorio sung! They were not disappointed for the members of the society sang forth earnestly the great praises to God in the

choruses and solos of this oratorio—even though for the past eight years of drought and grasshopper ravages Nature has seemed to be against them!

The last performance was at the State Teachers' College in Dickinson, North Dakota. Though the crowd there was not large,

yet those that loved music came and the members again sang the choruses with hardly a flaw! The season ended with a touch of perfection as the society majestically sang: "Blessing and honour, glory and power, be unto Him that sitteth upon the throne and unto the Lamb, for ever and ever. Amen."

Will Madras Be "Just Another

By Ruth Isabel Seabury

Conference"?

THE World Missionary Conference at Madras pointed out to the churches desperately needed lines of action, new trails for co-operative work, and new heights of inspiration and worship to be scaled. Whether anything will come of it depends on the smaller bodies which are the coöperating units (denominational boards, National Christian Councils, etc.) of the International Missionary Council and the local churches in every country of the world.

The list of post-Madras materials in THE MISSIONARY HERALD for March is just a list of reports. The real follow-up material for America is that prepared most carefully for study and action in the churches, beginning in the fall of 1939 and for summer conference preparation before that. It is so important for our churches to make a really constructive use of these wonderfully fine books that we are venturing to list a few of them herewith. The home mission and foreign mission so-called themes are being linked closely together, that this may be truly an ecumenical study and discovery. The theme for the year—surely a compelling theme for every church, its pastor, and its leaders—is "Christ and the World Community."

Don't fail to read, study, discuss, and use the following:—

Through Tragedy to Triumph: The World Church in the World Crisis, by Basil Mathews. Basil Mathews was the Director of Publicity for the Madras meeting itself, editor of its Quarry articles which give the inside stories of the people, events, and messages of the conference; and he is qualified as no one else is to interpret both the conference and its long-range possibilities for action in the world. Here we see the reality of the world Christian Church, that tremendous conception which came to the delegates at Madras "in blood and tears"; and here Mr. Mathews tries to give each member of the church an experience of the resurgence of faith and hope which came to those who were present, as they looked toward the future of the Church in this fear-ridden world.

Dr. Sailer has prepared a study course, and Mrs. Swain, one of the women delegates to Madras, a series of program suggestions based on these books. All will be ready in June, 1939.

One Great Fellowship, by Herrick B. Young. This most unusual pictorial study, with a splendid accompanying descriptive text, will bring to the people in the pews in very vivid form not merely the Madras Conference but the worldwide Church and its impact

upon the world of the past, its call to the world of the future. This should be used with all ages of the church.

Somewhat along this same line we would recommend *World Focus*, which is a panorama of the Madras meeting and its backgrounds, its delegates and the countries from which they came. This also is pictorial, but is not as complete nor as far-reaching as *One Great Fellowship*.

Comrades Round the World: Christian Youth in Action, by S. Franklin Mack. Mr. Mack is one of the most popular youth leaders of the American Church. He attended the Madras meeting, and before and after it he visited Christian youth of Japan, China, Siam, India, and many others of the lands of the world. He presents in this book for senior high school readers their Christian comrades in many lands and some of the leaders who are helping them to bring Christian action to bear on the problems of daily life and world thought.

To go with this book Miss Sue Weddell, another delegate to Madras and long a most beloved leader of young people and adults as well in America, has provided a course of programs for young people and seniors which will draw upon some of the other materials also, in a

presentation of Christ and the World Community for young people.

Two splendid books on the situation in America are well qualified to link that study with the Madras Findings: *Homeland Harvest*, by Arthur H. Limouze, with its accompanying course for adult groups; and *Right Here at Home*, by Frank S. Mead—a vivid, attractive, thrilling series of sketches of real people, young and

old, of different racial backgrounds from various retarded areas, from across the sea, all finding in America bewilderment, trouble, handicap, tragedy—but in Christ, presented through *some* of his followers, the way to life.

In addition to these there are books for young and old, from the smallest beginner to the oldest adult. Later numbers of THE MISSIONARY HERALD will review various ones of these, plan books,

picture materials, stories, teachers' guides. See the June number of *Envelope Series* for a complete review of all the available materials, with suggestions for a year's program.

No church can afford to miss the inspiration of this study. To reconsider its own motives, its own mission to the community and to the world in terms of what these leaders have helped us discover is imperative.

Diversity of Gifts

By Brewer Eddy

PAUL's chapter meant the different talents and types of service that blended in perfect unity as an offering to Christ. But, more literally, think of the "gifts" being made to lift this world toward Peace, Justice, and Goodwill!

Some missionaries give life itself, poured out through the long years in sacrifice so unselfish that we are inspired to richer partnership in ourselves.

A few can make great "gifts" because the American Board stands high in the list of their commitments.

Thousands can now make a

"gift" direct to the American Board, revealing their personal interest and their desire to stand with these missionaries in making the Gospel of Christ the most practical and effective power for uplift that the world knows.

For three decades the Board's appeal has reached its friends in June. By their individual response they have revealed deep satisfaction in adding this extra to what they have given through their churches.

This year, supposedly hundreds of churches have thought of the Board's work during May. Those who read these words may still

harvest the personal interest of friends in each church. Many may wish to send for extra copies of the *News Bulletin* which has just gone out, and give one to a friend with well-chosen words which may inspire interest.

The Board will receive some thousands of letters proving friendship and loyalty and gladness of heart in sending these personal gifts *now*. A great outpouring of interest would balance the books and send us rejoicing into a new year. But at least

**Please
Don't Forget**

William Wheeler Peet's Book

IN the April issue's "Personnel of the Boards" section Dr. Peet's autobiography, recently printed, was described, and his picture as one in a group, appeared.

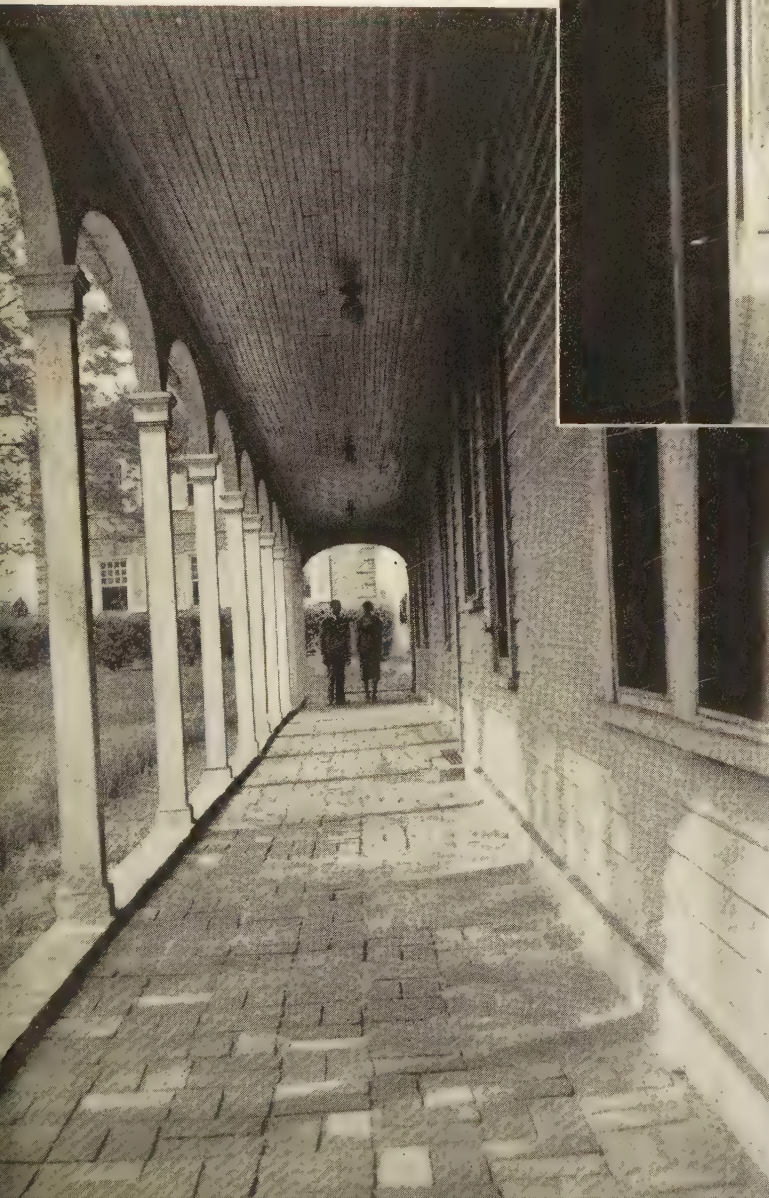
His many friends and all who now are connected with the Near East Mission or have been in the past, will certainly want to possess a copy of this beautifully printed and illustrated volume.

But even those who never knew him, even those who never were in Turkey, would find the story of the remarkable career of this American, now eighty-eight years old, most absorbing, for his life covered many and amazing world events, in which he played a very large part as a business man who was also more successful as a diplomatist than most of America's accredited ministers and ambassadors. Copies at \$2.50 each, postpaid, can be obtained from Harvey L. Meeken, 14 Beacon St., Boston, Mass.

LeMoyne

Our Youngest College

With 900,000 Negroes living within a radius of 100 miles, Memphis, Tennessee, is the center of the greatest concentration of colored population in the country. Here The American Missionary Association opened LeMoyne Institute in 1870 as a grammar school for Negroes, five years before the city of Memphis estab-



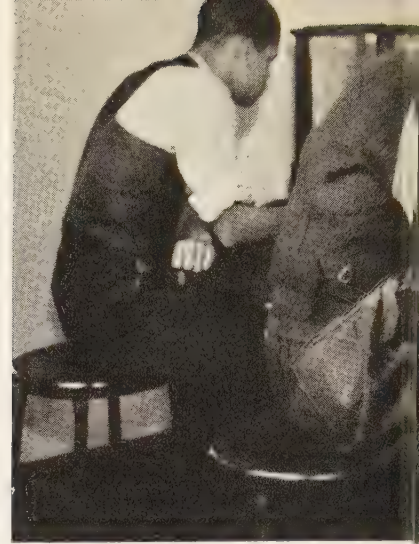
lished its first public school for colored children.

Later LeMoyne became the pioneer Negro high school in Memphis. As the public schools improved, first the grades were dropped and then the high school. In 1932 LeMoyne became a full-fledged four-year college. Last year its enrollment of 432 made it the largest of our Negro colleges. This year it has received the coveted rating of an "A grade college" from the Southern Association of colleges.



Brownlee Hall, LeMoyne's newest and largest building

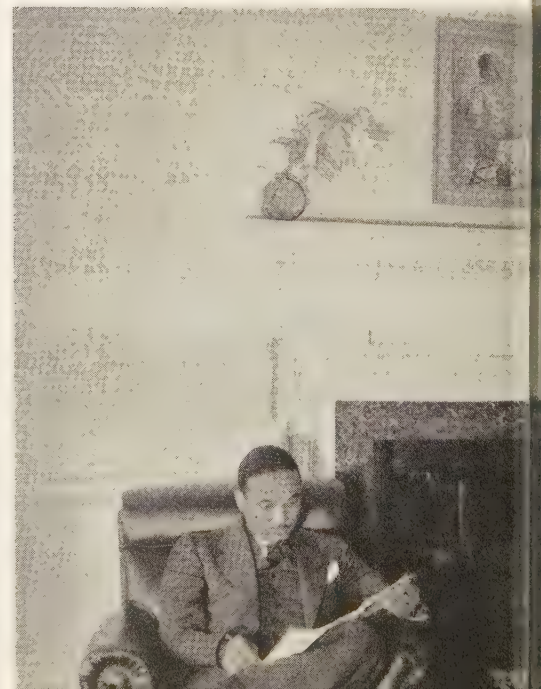
"A new chapter was written in the history of LeMoyne . . . in the beautiful new spacious administration and classroom building which was made possible during 1936 through the General Education Board."



LeMoyne's

LEM

The Faculty Lounge



This building, Steele Hall, houses laboratories and library





are modern

YNE

ful aspects



For ten years President Frank Sweeney has directed the destinies of LeMoyné. He is a son of New England, a graduate of Harvard, a former army officer, and has lived in Alaska, Mexico and France. He combines efficiency, urbanity and daring with a taste which has brought beauty to campus and buildings.



President and Mrs. Sweeney at tea in the Faculty Garden

Ancient shacks next to the campus may soon be razed for a Negro housing project



Congregational and Christian Summer Conferences

Including Interdenominational Conferences as Indicated

Age* Group	State or District	Date	Conference Location	Correspondent
HYA	Alabama	July 10-16	Southern Union College, Wadley	Miss Marguerite Davison, Thorsby
HY	Alabama (South, and West Florida)	July 31-Aug. 5	Camp Sealacon, Route No. 2, Skipperville, Ala.	Miss Davison
HSY	California (N)	June 10-17	Fresno District	Rev. Edwin T. Sherman, 1164 Phelan Bldg., San Francisco
H	California (N)	June 17-23	Loma Mar	Mr. Sherman
HSYA	California (N)	July 29-Aug. 5	Zephyr Point, Lake Tahoe	Mr. Sherman
HY	California (N)	Aug. 6-12	Lakoya	Mr. Sherman
H	California (N)	Aug. 6-12	Loma Mar	Mr. Sherman
H	California (N)	Aug. 14-21	Modoc	Mr. Sherman
HY	California (S)	June 12-17	Greenhorn Mt., Kern County	Dr. E. D. Gaylord, 313 W. 3d St., Los Angeles
HY	California (S)	June 17-22	Camp Marston, San Diego	Dr. Gaylord
HY	California (S)	June 24-July 1	Camp Arbolado, Seven Oaks	Dr. Gaylord
HY	Colorado	June 25-July 1	Camp Scrooby, Geneva Glen, Indian Falls	Rev. J. Richard Wagner, N. Collyer St., Longmont
Y	Connecticut	June 22-30	Fellowship Conference, Camp Claire, Hamburg	Rev. Gibson I. Daniels, 37 Garden St., Hartford
I	Connecticut	June 30-July 7	Washington Conference, Gun-nery School, Washington	Mr. Daniels
H	Connecticut	June 23-30	Storrs Conference, Storrs	Mr. Daniels
H	Florida	June 10-17	Camp O'Leno, High Springs	Miss Pattie Lee Coghill, 117 W. Forsyth St., Jacksonville
I	Florida (and Georgia)	June 19-24	Intermediate Camp (Boys and Girls). (Place to be announced.)	Miss Coghill
I	Florida (and Georgia)	June 27-July 2	Girls' Camp, Greynolds Park, North Miami, Fla.	Miss Coghill
I	Florida (and Georgia)	July 2-6	Boys' Camp, Greynolds Park, North Miami, Fla.	Miss Coghill
H	Georgia	July 10-15	Camp Viola, Mountville	Miss Coghill
HYA	Idaho	July 26-Aug. 4	Pilgrim Cove Assembly, Payette Lake, McCall	Rev. H. W. Johnson, 350 Sonna Bldg., Boise
H	Illinois	June 21-28	Tower Hill Camp, Sawyer, Mich.	Miss Sallie A. McDermott, 19 S. LaSalle St., Chicago
H	Illinois	July 5-12	Tower Hill Camp	Miss McDermott
YA	Illinois	July 15-22	Tower Hill Camp	Miss McDermott
H	Illinois (and Indiana)	July 16-22	Merom Institute, Merom, Ind.	Rev. R. E. Emmert, Farmer City, Ill.
H	Illinois	July 17-23	East Bay Camp, Bloomington	Miss McDermott
H	Illinois (and Iowa)	June 26-July 1	Camp Eastman, near Nauvoo, Ill.	Rev. James McDill, 1418 Hampshire St., Quincy, Ill.
Y	Illinois (and Indiana)	July 23-29	Merom Institute, Merom, Ind.	Dr. Walter C. Giersbach, 233 N. Edward St., Decatur, Ill.
A	Illinois (and Indiana)	Aug. 14-19	Merom Institute	Rev. Shirley E. Greene, Merom, Ind.
Y	Indiana	June 18-25	Taylor University, Upland	Mrs. Elmo Niccum, 1141 S. 8th St., Goshen
A	Indiana	June 18-25	Taylor University	Miss Beryl McReynolds, Sharpville
H	Indiana	June 25-July 2	Taylor University	Rev. R. G. Siferd, Route No. 1, Muncie
HY	Iowa	June 14-21	Grinnell College, Grinnell	Rev. R. J. Montgomery, Grinnell

(*The letter I indicates that the conference serves intermediates; H, those of high school age; Y, young people; S, students; A, adults.)

Age* Group	State or District	Date	Conference Location	Correspondent
HY	Kansas	June 5-15	Camp Eureka, Manhattan	Rev. L. Merle Rymph, 1810 N. Yale, Wichita
HY	Louisiana	July 31-Aug. 5	West Monroe	Rev. R. L. Woodward, 829 N. W. 13th, Oklahoma City, Okla.
HY	Louisiana (Louisiana, Mississippi and Texas)	July 3-12	Tri-State Conference, Kamp Knighton, Star Route A., New Iberia, La.	Rev. E. H. Phillips, Star Route A., New Iberia, La.
H	Maine	Aug. 28-Sept. 4	Camp Manitou, Washington	Rev. R. W. Roundy, 95 Exchange St., Portland
H	Massachusetts	June 25-July 2	Mass. State College, Amherst	Miss Alice Cook, Edwards Church, Northampton
H	Massachusetts	July 2-9	Mass. State College	Miss Cook
YA	Massachusetts	July 5-15	Craigville	Rev. Frank E. Duddy, 112 Upland Road, Cambridge
H	Michigan	June 22-28	Olivet College, Olivet	Miss Helen Boyd, 401 American State Savings Bank Bldg., Lansing
H	Michigan	June 22-29	Benzonia	Miss Boyd
H	Michigan	June 29-July 7	Olivet College, Olivet	Miss Boyd
Y	Michigan	July 9-16	Olivet College	Miss Boyd
A	Michigan	July 9-14	Olivet College	Miss Boyd
Y	Minnesota	June 20-28	Camp Ihduhapi, Lake Independence, Loretto	Rev. Peter Jansen, Sauk Center
H	Minnesota	July 17-23	Park Rapids Camp, Park Rapids	Rev. George E. Stickney, 429 Palace Bldg., Minneapolis
H	Minnesota	July 17-23	Red Wing Camp, Y. M. C. A. Camp, Lake Pepin	Rev. Jesse F. Perrin, Austin
H	Minnesota	July 24-30	Lake Koronis, Paynesville	Rev. Homer E. Dalrymple, Glencoe
H	Missouri	June 18-24	Drury College, Springfield	Dr. C. C. Burger, 6501 Wydown Blvd., St. Louis
HYA	Missouri	July 1-5	Camp Aurora, Lebanon	Rev. Virgil Foster, Pilgrim Church, St. Louis
Y	Missouri	July 5-10	Camp Aurora	Mr. Foster
IHYA	Montana	July 11-20	Camp Mimanagish, Big Timber	Rev. C. H. Burdick, 427 Stapleton Bldg., Billings
H	Nebraska (Western)	June 2-8	Curtis	Miss Gertrude L. Hanford, 715 Security Mutual Bldg., Lincoln
H	Nebraska	June 11-17	Doane College, Crete	Miss Hanford
Y	Nebraska	June 11-18	Riverside Park, Milford	Miss Hanford
HYA	New England (interdenominational)	July 3-10	Missionary Conference, E. Northfield, Mass.	Miss Edna Springhorn, 19 Wayside Lane, Scarsdale, N. Y.
HYA	New England	July 10-21	Religious Education Conference, E. Northfield, Mass.	Dr. H. W. Gates, 38 Kenwood Ave., Newton Center, Mass.
A	New England (interdenominational)	July 24-Aug. 5	Winnepesaukee Summer School of R. E., Geneva Point, Lake Winnepesaukee, N. H.	Dr. J. Quinter Miller, 18 Asylum St., Hartford, Conn.
HY	New England (interdenominational)	Aug. 7-19	Christian Youth Camp, Geneva Point	Rev. Ivan M. Gould, 203 N. Wabash Ave., Chicago, Ill.
HYA	New England (interdenominational)	Aug. 20-27	Northern N. E. School of Religious Education, Durham, N. H.	Dr. Ruth R. Miller, 16 Chestnut St., Medford, Mass.
S	New England (interdenominational)	June 12-19	Camp O-At-Ka, E. Sebago, Me.	Miss Edith M. Lerrigo, 167 Tremont St., Boston, Mass.
I	New England (interdenominational)	Aug. 5-12	Deering, N. H.	Rev. Thomas A. Goodwin, Littleton, N. H.
HY	New England (interdenominational)	Aug. 13-20	Deering, N. H.	Mr. Goodwin

(*The letter I indicates that the conference serves intermediates; H, those of high school age; Y, young people; S, students; A, adults.)

Age* Group	State or District	Date	Conference Location	Correspondent
YA	New Hampshire	Aug. 5-18	Isles of Shoals, off Portsmouth	Rev. R. G. Armstrong, 85 N. State St., Concord
HY	New Jersey	June 23-30	Camp Northover, Bound Brook	Rev. A. J. Buttrey, Watchung Ave., Cong. Church, Montclair
H	New York	June 24-July 3	Wells College, Aurora	Rev. J. A. G. Moore, Barnes Hall, Ithaca
H	New York	July 15-24	Blair Academy, Blairstown, N. J.	Mr. Moore
Y	New York	Aug. 5-13	Cazenovia	Mr. Moore
HYA	North Carolina (and Virginia)	June 19-24	Elon College, N. C.	Rev. W. E. Wisseman, 315 N. Edgeworth St., Greensboro, N. C.
HYA	North Carolina (and Virginia)	June 26-30	Franklinton, N. C.	Rev. Robert Lee House, Portsmouth, Va.
H	North Dakota	June 20-28	Pilgrim Park, Lake Metigoshe, Bottineau	Rev. A. C. Hacke, Box 1776, Fargo
A	North Dakota (interdenominational for ministers and wives)	July 10-14	Jamestown College, Jamestown	Dr. Hacke
HY	Ohio	June 18-25	Marietta College, Marietta	Rev. Jesse P. Peirce, 516 7th St., Huntington, W. Va.
H	Ohio	June 19-25	Defiance College, Defiance	Rev. Ivan R. Smith, 119 W. Decatur St., Eaton
H	Ohio	June 19-25	Linwood Park, Vermilion	Rev. E. Lloyd Roberts, 421 W. Greene St., Piqua
Y	Ohio	June 25-July 2	Denison University, Granville	Rev. Archie H. Hook, 414 S. Plum St., Troy
A	Ohio	June 25-July 2	Denison University, Granville	Rev. Lawrie J. Sharp, 2794 Archwood Ave., Cleveland
HY	Oklahoma (and Texas)	Aug. 15 (or 17)-24	Lake Murray, near Ardmore, Okla.	Rev. Ralph L. Woodward, 829 N. W. 13th St., Oklahoma City, Okla.
A	Oklahoma (and Texas)	Aug. 28-30	Lake Murray, near Ardmore, Okla.	Mr. Woodward
HY	Oregon	July 26-Aug. 2	Camp Adams, in care Oregon City Cong. Church, Oregon City	Miss Roberta Robison, 502 Odd Fellows Bldg., Portland
A	Pennsylvania	July 25-30	Young Adult Conference, Hartman Center, Milroy	Rev. W. P. Minton, Milroy
HY	Pennsylvania	July 16-23	Bucknell University, Lewisburg	Dr. Minton
HY	South Dakota	July 5-12	Lake Kampeska, near Watertown	Rev. S. W. Keck, Huron
HY	South Dakota	July 13-20	Placerville	Dr. Keck
HY	South Dakota	July 22-28	Yankton College, Yankton	Dr. Keck
A	South Dakota	Aug. 2-6	Placerville	Dr. Keck
HYA	Tennessee (Kentucky, Alabama and West Florida)	June 15-23	Grandview, Tenn.	Miss Davison
HYA	Southeast	June 13-20	Lincoln Academy, Kings Mt., N. C.	Rev. H. S. Barnwell, 400 Pine St., N. E., Atlanta, Ga.
HY	Southwest	June 13-22	Pilgrim Playground, Mormon Lake, Flagstaff, Ariz.	Rev. Harold E. Johnson, Santa Rita, N. Mex.
HY	Utah (with Disciples of Christ)	July 16-23 (tentative)	Ogden Canyon, Ogden	Rev. Harry W. Johnson, 350 Sonna Bldg., Boise, Idaho
HYA	Vermont (interdenominational)	June 20-30	Vt. Summer School of R. E., Green Mt. Junior College, Poultney	Rev. Stanley Cummings, Bennington
HY	Vermont (interdenominational)	June 25-July 1	Vermont Youth Camp, Lochearn on Lake Fairlee	Rev. Merle Stone, Plainfield
HY	Washington (Eastern)	July 17-24	Coeur d'Alene, Idaho	Rev. Claton S. Rice, 6th and University Sts., Seattle
HY	Washington (Western)	Aug. 14-21	Seabeck	Dr. Rice

(*The letter I indicates that the conference serves intermediates; H, those of high school age; Y, young people; S, students; A, adults.)

Age* Group	State or District	Date	Conference Location	Correspondent
HY	Wisconsin	June 20-27	Northland College, Ashland	Rev. Henry P. Freeling, Antigo
H	Wisconsin	June 26-July 3	Green Lake	Rev. T. R. Faville, 510 Insurance Bldg., Madison
HY	Wisconsin (interdenominational)	Aug. 21-Sept. 2	Christian Youth Camp, Conference Point, Lake Geneva	Rev. Ivan M. Gould, 203 N. Wabash Ave., Chicago, Ill.
A	Wisconsin (interdenominational)	July 8-15	United Christian Adult Movement, Conference Point	Dr. John L. Lobingier (Cong'l and Christian corresp.), 14 Beacon St., Boston, Mass.
HY	Wyoming	July 5-12	Silver Spruce, Glen Rock	Rev. H. W. Johnson, 350 Sonna Bldg., Boise, Idaho

INSTITUTES OF INTERNATIONAL RELATIONS

(Conducted under the auspices of the American Friends Service Committee and the Congregational Council for Social Action)

SYA	California	June 20-30	Mills Institute, Mills College, Oakland	Mr. Joseph Conard, 6457 Outlook Ave., Oakland
SYA	California	June 28-July 8	Whittier Institute, Whittier College, Whittier	Mr. J. Herschel Coffin, Whittier College, Whittier
SYA	North Carolina	June 26-July 5	Carolina Institute, Univ. of North Carolina, Chapel Hill	Miss Helen Binford, Guilford
SYA	Iowa	June 14-24	Grinnell Institute, Grinnell College, Grinnell	Mr. E. Raymond Wilson, Grinnell
SYA	Kansas	June 12-23	Kansas Institute, Bethel College, North Newton	Mr. Donovan Smucker, Bethel College, North Newton
SYA	Middle Atlantic	June 30-July 9	Middle Atlantic Area Institute, Lafayette College, Easton, Pa.	Mr. E. A. Schaal, 20 S. 12th St., Philadelphia, Pa.
SYA	New England	June 27-July 7	New England Institute, Wellesley College, Wellesley, Mass.	Mr. George Selleck, 5 Longfellow Park, Cambridge, Mass.
SYA	Oklahoma	June 12-23	Oklahoma Institute, University of Oklahoma, Norman	Dr. Leonard Logan, Norman
SYA	Pacific Northwest	June 18-28	Pacific Northwest Institute, Reed College, Portland, Ore.	Miss Pauline Ross, Reed College, Portland, Ore.

(*The letter I indicates that the conference serves intermediates; H, those of high school age; Y, young people; S, students; A, adults.)

Our Youth On the March

By Harold Wiley Freer

HERE they come, more than ten thousand of them, headed for the summer conferences: a host of Congregational Christian young people from Maine to California, from North Dakota to Alabama. From five to twelve days they will encamp, beginning the last of May in Georgia and ending with the first week of September in Maine and Oklahoma.

They will never be the same again. A few individuals there will be who will return to their churches

and *not* lift their voices there in praise of happy times just past. But even these few, on whom at the time no abiding impression seems to be made, will recall in years to come a face, a chaplain's word, a teacher's comment, a sunset meeting, an experience lifting them beyond themselves.

To the great multitude of these marching youth, conference days will ever be shining days, glowing memories.

"Remember that sunset meeting on the hill when that Negro

woman read *The Creation* to us?" Bob asked a friend one Sunday evening last fall, and the two of them as they looked into the heart of a glowing fire on the hearth lived again the beauty of an hour in a summer conference last year.

"I'll never say 'nigger' again as long as I live," Bob had promised to himself at that reading.

He had kept his promise. He had done more than that: he had brought a young Negro college student to address the Pilgrim

Fellowship in his community; and one day he had taken a carload of friends to visit a Negro church. The past for him lived in the present.

So with most of these youth: for weeks and months and even years the few days of a conference with their crowded activities live again in memory and action.

"My classes have made me start thinking over again," wrote Jim to a friend last summer. "I am impressed particularly by the idea that we in a small way can help make over this world into one peaceful and unified, not through attending this conference, but by going to our homes and churches and being Christian as Jesus was."

Good thinking, that! No wonder Jim has been given real responsibility in his home church. He is a true leader.

Not that the summer conferences exist merely to train leaders, although some of the more than seventy-five conferences promoted by our Division of Christian Education are specifically leadership training schools where the potential teacher or

church worker may enroll under expert guidance in methods courses in dramatics, missionary education, training for worship, recreational materials, Biblical studies, child psychology.

But by far the greater number of conferences are for high school young people and may be called Schools for Christian Living. By the laboratory method, in classroom, and mainly, on the campus, the young people examine their daily living in the light of the teachings of Jesus.

What do they find?

For one thing, they find that their local church is not the center of the universe. Side by side in the classrooms they sit, farmer boy and city dweller, Fifth Avenue and Railroad Street. Cliques are forever broken as Martha from the farm agrees to correspond with Joan from the city; as John with his many suits learns that he is not as well dressed mentally as his friend Sam with one.

If class, money, family do not really count, what does?

Friendship that cuts across every barrier; friendship that for

the first time goes beyond the local church, small or large; friendship that reaches beyond the conference geographical bounds.

For the missionary leaders from every part of the world "get under the skins" of the young people, so that Mary knows a teacher in a girls' school in Turkey and a doctor in the interior of South Africa, while Bob cannot forget his Negro friend from Alabama.

No wonder these youth come to realize something of the wider fellowship of the Congregational Christian churches.

Then again, these young people find through their chapel services and their sunset meetings, both of which in some conferences are led by the youth themselves, a devotion free from sentimentalism and from crowd-seeking emotionalism. The reality of worship, especially in the drama of the sacrament of holy communion which so frequently closes a conference, often for the first time makes a real impression upon these young people.

So too, they find in the classroom or in discussion groups, as



Hugh Vernon White lecturing at the Cazenovia, New York, Older Young People's Conference

they face frankly their own problems and those of the world at large, an insight into the Way of Jesus as interpreted through the records of his followers so many years ago, and through the deeds of his followers on the mission fields at home and abroad today.

Here too for the first time for many of them these young people begin the practice of the presence of God, in the classroom, in the dining hall, on the ball field, in the dormitory.

No wonder these youth are on the march! No wonder that after

days in the laboratories of our summer conferences young people are never the same again. No wonder every minister and church leader longs for the opportunity for his youth to be enrolled in one of these camps. There is light ahead with our youth on the march.

“**Khristayan**”

By Walter F. Hume

AFTER several years' delay there has been published in India, what is undoubtedly the greatest Christian poem in the Marathi language. It will not be surprising if fifty years hence it is regarded as one of the very greatest contributions to Marathi poetry from the end of the twelfth century to the present day. The poem is entitled “**KHRISTAYAN**,” a word which means the “Life of Christ.”

The authors, the Rev. Narayan Vaman Tilak and his widow, Laksmibai Tilak, have both passed away. When the former died in Bombay on May 9th, 1918 he had not quite finished eleven chapters of the poem to which Laksmibai added sixty-four chapters before she died at Nasik on February 24, 1936.

The completed poem consists of seventy-six chapters in four hundred and twelve richly laden pages of which the concluding chapter was written by their able son, Devdatt Narayan Tilak, of Nasik. So, the poem is the combined expression of a talented father, a devoted wife, and an able son, the “Tilak Trio.”

THE PREFACE

An unusual preface of over twenty-five hundred words has been written to this outstanding Christian Marathi poem by a non-Christian, a Brahmin poet, Professor S. K. Kanetkar, of the

Fergusson College, Poona. He writes of the lofty, creative, poetic quality of the eleven chapters written by Narayan Vaman Tilak. And he tells of the marvelous inspiration of Laksmibai's poetry. While he gives due credit to the son, Devdatt Narayan Tilak, for the splendid concluding chapter written with real inspiration amid many other duties at Nasik.

It is rather unusual and amazing that a non-Christian, a Brahmin poet, should write the preface to such an outstanding Christian poem. But, Professor Kanetkar makes it clear that his three-fold task of editing, proof reading, and writing the full preface has been carried out as a grateful acknowledgment of a debt to Laksmibai for her gracious influence upon him during the last few years of her life. It is disappointing, however, that his tribute to Jesus Christ as “one of” the great teachers of India dilutes Narayan Vaman Tilak's adoration and worship of Jesus Christ as “the one and only Redeemer” of his own soul and of India.

Yet, we feel, even this compromising preface with its beautiful and sincere phraseology will lead many more non-Christian readers of Marathi poetry to read the “Khristayan.” Whereas, an out and out Christian preface

might not have attracted the larger group of non-Christian readers.

ILLUSTRATIONS

There are two beautiful colored illustrations by the able Indian Christian artist, Alfred D. Thomas, of Agra. One is entitled “The Birth of Christ” and the other “His Crucifixion.” Both are typically oriental in their composition, costumes, and coloring. They greatly add to the attractiveness of the book and offset the bold type and black conventional borders on both sides of the printed pages. The printing and binding in boards with half cloth is quite oriental with the signatures of Narayan Vaman Tilak and Laksmibai Tilak in the lower right corner of the cover and title page. And the arrangement of the print is in accordance with the style of Marathi poetry.

MESSAGE OF THE “KHRISTAYAN”

In the space of this article only some of the unusual points of interest can be written. Narayan Vaman Tilak very characteristically opens the first chapter by addressing God as “Father.” For in his own experience God was truly his Heavenly Father. And how his heart goes out to his country, India, in some lines of unap-

proachable beauty in the second chapter!!

"And of this land the hope and pride
Is Maharashtra fair and free.
Through her, Lord God, Thine eyes shall see
Thy heart's fond longing satisfied.

For Maharashtra's sake I fain
Taught by the Holy Spirit's word,
Would sing the praise of Christ the Lord
With glory of new-fashioned strain.

When shall these longings be sufficed
That stir my spirit night and day?
When shall I see my country lay
Her homage at the feet of Christ?"

Each of the seventy-six chapters has a unique message. How fearlessly this poem shows India that

Christ lifts the level of womanhood in Chapter IV on "Mary," and in Chapter VI on the "Married Pair," and in Chapter XI on "Widowhood."

And through the sixty-four chapters Laksmibai Tilak in her inexpressibly sweet and feminine Marathi presents a very winsome and lovable Christ. While Devdatt in the concluding chapter exhorts his countrymen to follow this living Christ and in their lives exhibit to India the Master's gospel of redemption and service and love.

Because the poem has been corrected and edited for the best Marathi, the meter, and doctrinal accuracy, it will give to the Marathi speaking public a real, worthy contribution to Indian Christian literature. And the poem will have a definite influence for the good on the Christian community comparable to that of Tulsi Dasa's "Ramayan" in Hindi. All who can read Marathi should read this unique rendition of the Life of Christ for its fearless presentation in excellent Marathi.

The Witness of a Brahmin

By Edward H. Hume

ONE week after Walter Hume put in my hands a copy of *KHRISTAYAN*, the Life of Christ in Marathi lyric verse by the Christian poet, N. V. Tilak, completed by his wife and son, I sailed from India for Arabia and Iraq. The ship's physician on the little British-India steamer was a mature Hindu, calling himself a Reformed Brahmin. We soon found ourselves chatting in Marathi and talking about the authors who wrote of India. The doctor

was quite indignant at the older Brahmins for having built up such class prejudice and for having suppressed through these many centuries those that are now called the Depressed Classes, or by Mr. Gandhi, "Harijans" (those born of God).

Before we parted for the night I placed Tilak's poetical Life of Christ in the doctor's hands and asked him to review it during the week or more we should be together on the steamer. The

evening before I disembarked at Basra, the doctor brought the book back and handed it to me, saying:

"I have been reading this wonderful book each night. It is the first time in my life that any message about Jesus, any story of His life, has ever made any impression on me. It is the most beautiful story of the Life of Jesus that has ever been written in Marathi."

Have You These Used Articles To Give Away?

Dr. Fred Field Goodsell asks if some church or friend in New England would donate a bell, diameter 30 to 36 inches to a very active pioneer church in one of the southern islands of the Philippines. The church in Jimenez has a good building with a reinforced concrete tower, and its congregation wants a bell from New England, the land of good church bells. Dr. Douglas Horton and Dr. Goodsell visited the church last November and considered their request reasonable and worthy.

Dr. Leonard Wilbur, now on furlough, is trying to learn a little elementary **dentistry**. The hospital in Taiku, China, has a very small amount of equipment. If someone would give or sell for a modest price some out-of-date but still usable equipment, he would greatly appreciate getting into touch with him.

Write Harvey L. Meeken, Agent, 14 Beacon St., Boston, Mass.



Life Begins at Sixty

It is not a new "fad" or a means of getting a pension in China to make much of the birthdays of those near or past middle age. It is honorable to grow old in China.

So when gay colors, laughter and general rejoicing prevailed at Bridgman Academy, Peiping, North China, it was because Principal Hsieh-Yu Kuan was 60 years old. The dark days of the war and subsequent events were momentarily forgotten in paying tribute to one beloved of all and well worthy of such homage.

More than 1500 persons, alumnae, students, faculty, friends from all walks of life, gathered for the day's program which ran from morning until late at night. Ban-

ners, scrolls, and pictures lined the chapel walls. One large red banner came from the servants. It was six feet high and on it were gilt characters reading "Shou" which means "For a Long Life."

Later, as part of the gymnastic exhibition which the Junior Middle School girls put on, they formed in a drill these letters and shouted "Shou!" Groups of primary children marched up proudly to make their bows. At the luncheon appeared birthday noodles and white peach-shaped rolls studded with red. The peach signifies long life.

In the evening music and plays were the order of the day. A song, written by a member of the faculty, was sung by the Glee Club.

A hundred li from Tehchow is Kuan village. Sixty odd years ago H. Y. Kuan was born there and until he was 14 he studied at home with his father and uncle.

Then, in 1893, he came to Jefferson Academy.

"He must have been a rather exceptional student," comments Miss Laura B. Cross, "for even during his school days he was a leader among the students and greatly respected by the faculty." It was during these days as a student that Mr. Kuan became interested in the Christian faith. Later, he went through the Boxer Rebellion, an ARDENT CHRISTIAN. In 1902 he was graduated from North China College and then came six years as a teacher in mission schools, followed by teaching in a government school.

In 1911 Mr. Kuan came to Peiping to work with Dr. Luella Miner in the North China Women's College and Bridgman Academy. Eleven years later he became the first Chinese principal of Bridgman Academy.

"During Mr. Kuan's life in Peiping he has seen changes of all



The Bridgman Academy Faculty, Mr. and Mrs. Kuan in front, taken on Mr. Kuan's 60th anniversary

kinds," comments Miss Cross. "He witnessed the attempted reforms of Kuan Hsi in 1893; the Sino-Japanese War in 1895; the Boxer Rebellion in 1900; the Revolution in 1911; and all the changes since that time. One could see the sincere response of all the people, for they feel that

here is a man who, through all the upheavals of these years, *holds to his firm Christian ideals* and as a man of ideals has built himself into the hearts and lives of hundreds of people all over China, and will continue to do so, *for he will be faithful to the end.*"

As the evening of the birthday

drew to a close a scene from a famous Chinese opera was performed—and then came a birthday cake—a cake with 60 candles! When it had been duly admired and the tapers were flickering lower, the party ended.

Happy birthday, to you, Principal Kuan!

➤ Here Comes the Postman ➤

"How to Be Happy Though Harried"

"When I think of the Mission, I think of the Church of Christ, of which we are a part, and I deeply rejoice. You know how the modern world has called the church to account for our many failings. We should confess our faults, for they are patent enough. But in China, the modern minded man (who is usually a student) and who has been scornful and suspicious in the past, stands silent and rebuked before the spectacle of what the Church has done in her Master's name in this time of war. She *has* been faithful in her ministry to the poor and suffering, and she *has* done it at her peril. I remember well enough a conversation held about 1929 with a radical student who had been imprisoned, and who pointed out to me that her devotion extended to martyrdom for what she believed, and the Christians she knew did not strike her as of very heroic temper! I reminded her that it was then not thirty years since Christians had died for their faith (in 1900) and I humbly suggested that if testing time came again, perhaps we might still prove true. She is admitting, along with thousands of others like her, that the love of God and of His Christ is the one force which has been on the side of the desolate and the disinherited in these fearful days.

And young China sees that it is a force, and not a myth. . . .

"I went one very hot day to the Hotel de Peking. There I was met by a young Chinese of the student class who held by the hand a little girl four years old. She was an exquisite little atom, with delicate skin, a tiny mouth just like a rosebud, and fairy hands and feet; but she was pale and her small face looked strained and her eyes were too big.

"She was prettily dressed and showed that she had been tenderly cared for, but her legs and arms were thin. When her young father said to her, 'This is Miss —,' she put her tiny hand in mine and came home with me forthwith. And here she has been ever since, and here she is to stay until I go home on furlough. Her mother is that young critic of Missions whom I mentioned earlier in my letter. She has sent this child to me out of the war areas, and I can proudly boast that as an amateur mother I seem to be not too bad. Hope, as I call the child in English, has grown plump and pink and happy in the months since she came. And as for me, she is my great joy and is my particular answer to the question about how to be happy though harried."

*A University Teacher
in North China*

Turkey Holds High Ideals for Public Life

"Likely you have heard of the elections for the new members of the Turkish Grand National Assembly. Our good friend, Asim Bey, was reelected. We have reports that the new President, the chief of staff and the secretary of the People's Party did the selecting of nominations for that party, which meant election. And the interesting thing is that any who had specially secured profit by position was not renominated. One man, rather high, even permitted his merchant sons to gain by his information. They imported certain goods just before restrictions went into effect, so he is out. Of course we don't know the real details and all the factors, but there is no question but that the present President is a man of honesty and sincerity and those of that type on the whole are the ones he has selected to aid him. At the time of the previous leader's death, there was only one man who might have led a break in the party—the chief of staff, but he very strongly supported the present man, and by that action made for a united leadership. One is glad that there is no return in large scale to the graft of the old Sultan's regime. Turkey is going forward, keeping the best interests of most of the people in view. Various stories about the honesty

and sincerity of the new President are heartening. Such leadership is needed in this land, and we believe is forthcoming. . . .

"It is so good to have Theda Belle Phelps back and taking an active hand in the hospital. How short handed we are for nurses and the number of patients is up around forty today. She was telling about the ingenuity of one of her nephews. His alarm turned on his radio. Well, Bill has an alarm now that turns on his lights, but he does not have any small radio to tune in.

"The weather has still been cool, but little by little getting warmer. The fruit trees will soon be in bloom. We have banks of blue violets out and some of the other flowers have begun to take on life. Summer will be here before we know it. After reading part of *Alone* one realizes the importance of the Sun and the cycles of the seasons. We have had enough rain, so I doubt if we are short of water this year."

*Merrill N. Isely,
Gaziantep, Turkey*

Ambassador Grew writes Dr. Edward H. Hume

"Your kind letter of February 11 from Istanbul has interested me very much and I am particularly glad that you have had an opportunity to observe at first hand the effectiveness and importance of the work of the American Hospital of Istanbul and, especially, of Dr. Lorrin Shepard himself. That you propose to interest yourself actively in strengthening the financial program of this American institution in Turkey is, to us who also are keenly interested in the welfare and progress of the Hospital, highly gratifying.

"My own observations of the work of the Hospital and of Dr. Shepard extend back to 1927 when I first went to Turkey as American



***Istanbul Hospital
under construction***

Ambassador and during five years was in constant and intimate touch with them. I watched the Hospital, under the inspired, devoted and efficient direction of Dr. Shepard, struggling along in a cramped apartment house, not only giving the maximum medical and surgical service in its capacity to patients of all races and all creeds but leavening the entire Near East with the graduates from its nurses' training school. That the potentiality of such an institution for a far broader scope of service should be so pitifully restricted by lack of funds to build and endow new and more serviceable quarters seemed to those who were directly associated with the work a profound misfortune. Finally, under the effective efforts of Admiral Bristol, Mr. Luther Fowle and others, sufficient contributions from a variety of sources, but predominantly from one public spirited American, were finally assembled to enable the work to proceed. With this background, you yourself are fully familiar.

"But much still remains to be done; necessary furnishings and equipment must be purchased and, as you express it in your letter, the Hospital's future financial program must be strengthened if the work is to be carried on with assurance and security and as effectively as the potentialities of the Hospital and of Dr. Shepard justify.

"If it can assist your own proposed efforts, I am more than glad

to record my opinion that this is one of the most deserving American institutions to which one could give support, anywhere. The Hospital and its Nurses Training School fill an effective and constructive rôle in Turkey of which we Americans have every right to be proud, and Dr. Shepard, who I understand is now prepared to make this his life's work, is in my opinion, derived from intimate association with him, outstanding in surgical skill and in organizing and directive ability. I have tried to express this opinion, and my confidence in the Hospital and in Dr. Shepard, by subscribing to my limited ability to the fund, and I intend to contribute a further sum in due course.

"With every good wish to you for success in your public spirited efforts."

Sincerely yours

(SGD) **JOSEPH C. GREW**
*American Ambassador
United States Embassy
Tokyo, Japan*

Wants to Be Twins

"Another year has just flown by. Most of my time was spent at the school with daily routine and 'extras' but I visited each village as I had planned to do and enjoyed that contact with the people greatly and feel it was worthwhile for the school. Since my visits people have asked, 'When are you coming again?'

"Changes are occurring in this part of the world as well as elsewhere. The development company has planted a good deal of sugar cane looking forward to the manufacture of molasses and alcohol (not for drinking purposes). New houses are going up in Lelu and with the increase of population we have hopes of getting a post office sometime. We are blessed with an official who knows his business and who attends to it well.

"At Easter time four of our

students joined the church. Eight others expressed a desire to do so but the Pastor examined them and thought they had best wait for a time. I had a class for them and expect most of them will join at the next opportunity.

"I am in Jaluit some 400 miles away. I came here for the Week of Prayer (first week in January) and must wait until February 10th for a steamer to take me back! Last May the Marshall Christians gave me a call to work here, offering to support me if I could come, but I felt I was serving them better by helping to train their boys and girls in the school at Kusaie. My visit,

however, makes them wonder if perhaps I'll consider coming here to live. How I wish I were twins! The present missionary is 68 and he needs help with the work. Another missionary couple really should be sent out.

"Whereas Kusaie is mountainous, Jaluit is a series of small flat islands. The average height is 1-1½ feet above high-water mark. They are well referred to as 'the low-islands.' I spent the week of prayer at Imroi where the central church for this group of islands is located. The island of Jebwar, on which I am now, is a little larger than Imroi, being perhaps a mile long and ¼ mile wide. Some-

times as the waves come rolling toward shore I wonder if they won't keep right on and roll over the island! On Sunday at Imroi there was Sunday School, Church and a communion service in the A.M. The 'wine' was a syrup taken from the center of a cocoanut tree. Nine were reunited with the church and three new ones were received. In the afternoon there was a christening service for six babies, Christian Endeavor and then a wedding. The bride wore a white native dress and long veil which was carried by two girls in black!"

*Eleanor Wilson of Kusaie,
Caroline Islands, Micronesia*

Personnel

William Bell

REV. AND MRS. WILLIAM CLARK BELL, recently retired missionaries of the American Board, have had a very important part in the building up of the West Africa Mission. They went out first in 1897 under an independent society backed in America by Dr. Dowkontt of New York. The Mission they founded is still going strong and getting a large hold on the Caluquembe people. For four years of this period the Bells were associated with Dr. Currie at Chisamba.

After their furlough they were commissioned by the American Board in 1907 and went out to Bailundo where at once the church expansion program got under way with enthusiasm and has continued robustly ever since: its growth one of the high points in West African work. The Mission asked William Bell and Henry Neipp to prospect for a site suitable for the proposed central institutions. After five weeks of travel in the rainy season they

recommended the site on the Cachivungu Hill by the Cutato River which the Mission named Dondi. Associated with John T. Tucker from the start, Mr. and Mrs. Bell for seven years built up industries and agriculture, put up buildings and shared in the teaching. During the two last years of that period Sidney Dart relieved William Bell of the industrial work; during much of his time on the field, however, he was treasurer of the Mission.

During their next term of service they filled in at Bailundo; then Mr. Bell became acting principal of Currie Institute at Dondi.

From 1928-1930 they were in America and William Bell, with Dr. Patton's advice, formed a Jubilee Building Fund, and as Executive Secretary worked hard toward the goal of \$100,000, helped marvellously toward it by his associates, especially by Mrs. Lydia Lord Davis and her Thankoffering plan. At the celebration at Bailundo of the fiftieth anniversary of the Mission a cable

assured them of the \$25,000 balance that had been underwritten by a fine supporter of the Board and his wife.

The Mission asked Mr. and Mrs. Bell to make a survey of the field south of Dondi. They visited the old chief in the Galangue region, explored the country round about, and reported that the opportunity was urgent and that the field should be entered as soon as possible. During their next furlough, Mr. Bell spent months in the South working up interest and support, Henry McDowell volunteering to pioneer in the Galangue region. For four years the Bells were stationed at Lobito Bay, the new and important station opened by them in 1930 for work among the Africans flocking from the interior to work in the newly opened port.

William Bell was born and brought up on a farm near Lockport, N. Y., his parents pioneers in the Empire State and of English descent. After graduating from the commercial department of the

University of Denver he spent two years in commercial work and mining in Colorado, then entered the agricultural course in Cornell University, supplementing his funds by outside work when in college and by farm work in vacations.

The visit of a college secretary who laid before the students the claims of foreign missions led to the dedication of William Bell to the cause and to a determination to go to Africa. He took extra courses in carpentry, blacksmithing, typesetting and photography in preparation for work among a primitive people. During his first furlough he attended the Moody Bible Institute and was ordained.

On graduation in 1897 he married Lena Grace Heller of Ithaca, N. Y., who has throughout their life together in Africa shared in the medical and station work, and the teaching; started work among the women, making contacts with the villagers, starting sewing classes and classes for instructors in tailoring in that department at Currie Institute, acting as a gracious hostess to friends passing through on the old Bailundo train to the coast. She was a competent hostess, too, on one furlough, in the Auburndale Walker Cottage. The two are now living in Claremont, California.

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Azel Martin

REV. AND MRS. AZEL ANSON MARTIN arrived early in May for their furlough from work in Batlagundu, South India, where they were the only missionaries. That means that Mr. Martin has been district missionary, supervising a large territory; visiting regularly churches and elementary outstation schools; managing the boarding school in Batlagundu itself, which last year had 255 pupils; and acting as chairman of the Madura Church Council, a

heavy job. He has had a difficult time getting untangled from all the various items of his work in preparation for leaving. The West Local Council has elected the local pastor, Rev. David Narasingam, manager of the Boarding School.

The Martins have been in Batlagundu the past thirteen years; they have served short terms in the other one-man stations: Palni, Manamadura, Dindigul, Aruppukottai, and before that Mr. Martin was an associate missionary for a year in Madura. Both he and his wife—Emma Webb—were born in Northville, South Dakota; he attended the University of Colorado; was graduated in 1909; taught a year; was graduated from the Yale Divinity School and was pastor in American churches two years before going to India. Miss Webb, who studied at the University of South Dakota three years, taught music and did newspaper work, then went to India to marry Mr. Martin in 1916 when they received full appointment as missionaries.

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Merlin Ennis

REV. AND MRS. MERLIN WALTER ENNIS arrived May 1 for their furlough from Sachikela, West Africa where they have served for thirty-two years. Dr. Ennis had previously worked in Kamundongo from 1903 to 1906. Besides general oversight of the evangelistic and outstation work he has made translations of the Bible and other literature into Umbundu and Portuguese. He has also pursued research along archaeological and anthropological lines and has discovered stone implements of the earliest periods known to science.

Dr. and Mrs. Ennis are both Wisconsin people. He received his Bachelor and Doctor of Divinity degrees from Beloit College but studied theology at Yale. Eliza-

beth Logan was graduated from the University of Oregon and taught in that state three years before marrying Mr. Ennis in 1907. Since then they have together built up the schools and the evangelistic work in Sachikela and have become thoroughly acquainted with the customs, language and character of the people. Mrs. Ennis has a gifted pen and has sent home the inspiring life stories of individual Africans, some of which have appeared in this magazine in the past, others in newspapers and in project literature. She has also sent appealing pictures of children.

• • •

William Nute

DR. AND MRS. WILLIAM LAUBACH NUTE arrived home on furlough early in May. Dr. Nute runs a clinic in Talas, Turkey mainly to help the poor. Last year he had over 5,852 patients attending it, made 508 visits to homes in the town and 123 trips to outlying villages. Sometimes when he returns home through the snow in winter he may see wolves prowling around in the twilight. In such weather he wears, like the peasants, a great heavy felt cape that comes to his stirrups while on horseback. Were it not for him these poor people would have no relief in illness; a messenger is sent for him in emergency and he will find most of the inhabitants awaiting him at the edge of the village.

Mr. Nute was in Turkey as a teacher in the Tarsus school during the war years. On his return to America he took a medical course, graduating from the Columbia University College of Physicians and Surgeons in 1921 and receiving appointment by the American Board two years later. He worked in Tarsus and in Adana for a time before going to Talas.

Mary Christie Nute was born in

Marash, Turkey, daughter of missionaries. She studied at Bryn Mawr and a year at Hartford Seminary before marrying D. Miner Rogers and going to Turkey where she was widowed by the massacres a year later. In 1915 she and William Nute were married in Turkey, where she had been teaching and doing evangelistic work in Tarsus.

Their son, Cyril, has been teaching in the American school and also teaching English in the Turkish high school, while another son, William Laubach, Jr. has been doing post-graduate work at Beirut University in Syria.

Louise Torrence

LOUISE FLEMING TORRENCE arrived on furlough from East Africa the third week in May. She had expected to leave Capetown the first week in March, but had to cancel her sailing because the roads were practically impassable and bridges washed out after steady rain. Writing March 16 she reported 39 days in succession of rain, and "it is still raining. We are getting so used to it now that we should be surprised to see it clear off. A small hurricane passed through Silinda Station about the middle of February destroying several large cedar and gum trees and blew down most of the maize in the demonstration plots—beautiful plots with mealie (maize) stalks ten feet high and well set with large ears of corn."

Miss Torrence has been for five years in charge of the boarding school at Chikore, which during the year had 336 pupils, but for health reasons has taught since October in Mount Silinda, her pupils being a Chikore school grade however. She is a Montana woman, daughter of a home missionary, and put herself through Tabor College by teaching school in lonely places, and later by selling

books. The motive back of all this zeal to secure a college education was her desire to become a foreign missionary. She came to this resolve at the age of eleven after hearing two missionaries from Turkey, and selected Africa because a cousin expected to go there. The cousin went to China instead, and she herself decided to try and fill the post her cousin had not taken.

Wayne H. Bowers

REV. WAYNE HEYSER BOWERS, formerly a missionary of the American Board in Spain has been giving a series of lectures on the situation in Spain: The Importance of Spain to Europe; Who's Who in the Spanish Set-up; The Religious Aspect of the Spanish Struggle; "Refugees"; and Pictures—these are stereopticon pictures of several important cities in Spain. These lectures are kept up to date with the changing events in that country, and are carefully adapted to his audiences—college or high school groups, church congregations, Service Clubs and whatever funds he receives after deducting legitimate expenses is devoted to aiding Spanish Protestant refugees in France and England.

Mr. Bowers understands Spain and the Spanish thoroughly, for although after fifteen years in Bilbao, Barcelona and Madrid, in charge of the religious work, churches and schools of the Mission, he returned to America in 1928 and has served as pastor in Pennsylvania and Ohio, he has revisited Spain at intervals, keeping in touch with men and events. In the late summer of 1938 he was in France and England, visiting his former Spanish associates, pastors and teachers, who had been driven from their homes and are living in refugee conditions. These are most interesting lectures, con-

tain newer and more intimate news than magazine articles can. His address is Box 42, Wadsworth, Ohio. He has spoken in leading churches of many denominations. Mrs. Bowers has offered a lecture on Puerto Rico, where she spent two months and where her knowledge of Spanish enabled her to secure intimate knowledge of the people and the work among them.

Gertrude Harris

GERTRUDE HARRIS arrived in May from Western India where she has been for many years Principal of the Bible Training School in Ahmednagar. There has been an increasing interest lately in training for religious work. Besides the regular classes the school has a special class for the wives of district workers. It means a good deal for them to leave homes and husbands and children—except the smallest which they bring with them—for a whole year. Their training includes handwork, Welfare Center work, Sunday School teaching; they are awakened to interest in and love for the Word of God, individual prayer life, worship, and the serving of their fellow men.

Writing last September, Miss Harris said that the last year's regular students were all at work: one was teaching in the School, her subject being Domestic Science; two were in the Kindergarten Training School at Sholapur; and two were studying midwifery to prepare themselves for more effective work for village women. The School started a welfare center last summer. Interested individuals gave them some needed equipment and a nurse who was at home for three months offered to help without charge in the dispensary, and she also trained the students how to care for patients.

Miss Harris is of Welsh and Scotch descent; she was born on

a farm in Scott County, Missouri, but attended Clinton College in Kentucky, and later the State Normal School in Cape Girardeau, Missouri, to which her parents moved and where she became private secretary of a law firm after two years of school teaching and a course in a business college. Her interest in missions was aroused by hearing a Persian medical missionary tell of the condition of his people. She spent two years—with much practical work—at the Baptist Missionary Training School in Chicago, and two more at the Bible Teachers' Training School in New York, before her appointment by the American Board in 1910.

• • •

Samuel Curtis

PRINCIPAL AND MRS. SAMUEL J. CURTIS of Mt. Silinda Institute, Mt. Silinda, East Africa are home on furlough, arriving about the 22nd of May. Their school, with an enrolment of more than five hundred, includes a Bible School, a normal school, an agricultural and an industrial department. Last year the Orlinda Childs Pierce Memorial School, built by funds from Dr. Willis F. Pierce of California, was completed and occupied by the girls of the boarding department; these come from a wide area, since the elementary out-station schools feed into the Institute. Scores of boys have walked over a hundred miles to attend, some of them coming from Northern Rhodesia and the Belgian Congo. More than half of the agricultural demonstrators employed in Southern Rhodesia have come from this Institute and it receives more requests for teachers than it can supply. It is the radiating center for many community activities: agricultural demonstration plots in 32 centers and community work under three Jeanes teachers at these centers;

work of Home Demonstrators and trained women teachers along the lines of mothercraft, teaching of sanitation and hygiene, sewing, housewifery, laundry and basketry.

Mr. Curtis was born in North Carolina; he received his B.S. and B.A. degrees (in Agriculture and in Education) from Washington State College and his M.A. from Columbia University, New York. His college course was interrupted by 22 months in the Army, most of them in France, and by some years on his father's farm, helping pay off its mortgage. He became interested in Mt. Silinda first through Emory Alvord, formerly connected with it, who was his instructor the first college year.

Mrs. Curtis, as Elizabeth Williams, also received a B.S. from Washington State College.

• • •

Mary Carver

MARY RANDALL CARVER—Mrs. Warren Lyman Carver—reaching on June first the age of retirement ordained by the churches, gives up her active duties in the Massachusetts State Conference office and retires to private life. For the present she will make her home in Churchville, N. Y., where she was born and brought up, and where, through the work of a prominent Woman's Board enthusiast, she became interested in her life passion, Missions.

Mrs. Carver began active work in behalf of the missionary cause around the beginning of the present century, when, as a volunteer worker, she became a member of the Suffolk Branch of the Woman's Board of Missions. Her husband was at the time Superintendent for New England of the American Sunday School Union. She became in turn in her Branch, Secretary of Mission Bands in the Sunday Schools, Home Secretary, President.

After her husband's death she became in 1926 Associate Secretary in the Home Department of the Woman's Board of Missions, and when the merger of that Board with the American Board went into effect, she accepted a call to the staff of the newly created Massachusetts Congregational Conference and Missionary Society.

Her specialty was that of a Project Secretary, and from 1927 to 1933 she showed remarkable fidelity to this vexatious and exacting task. She then became Secretary of Woman's Work, but had, in addition to project work, the care of the Speakers' Bureau of the State Office. This involved the placing of a thousand missionary speaking appointments a year, not to mention the scores of speaking dates that she herself filled in that time.

To keep herself informed and to make her work more effective she spent many of her vacations studying at first hand various parts of the Home Mission field in America.

Her summer conference service, also, was by no means inconsiderable, and in several other ways she "studied to show herself approved unto God" in the far-reaching work of the old Bay State.

Her many friends will follow her with special interest as she turns to other forms and fields of activity. They cannot believe that one so devoted and vigorous as Mary Carver can ever enter upon a life of retirement. She is of the industrious, not the contemplative type, consequently at work she will always be.

For what she has done for Christian Missions during these busy years the Editor of the *HERALD* for one is grateful, and he doubts not that many other friends are equally appreciative.

E. F. B.

Ralph Woodward

RALPH LEE WOODWARD, superintendent of the Central South, has resigned from that position (effective August 1) in order to accept an appointment to the staff of the Yale Divinity School.

Ralph Woodward was born in Missouri, began to preach when he was seventeen, took his theological training at Yale 1933-5, and became pastor-at-large for the District of the Central South in April of 1936. Upon the retirement of Lucian H. Marsh in the spring of 1938 he assumed the superintendency. His personal charm and mental alertness have made him popular with the churches. Not only has he given the existing churches clear-headed administration, but he has had a share in organizing three new congregations.

At Yale Ralph Woodward will take over the direction of student field work from Paul J. Vieth—a position for which his combination of youth and experience well fits him.

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Miss Madeline Gile

MISS MADELINE GILE, our veteran Utah home missionary was awarded this year's prize for community service by the American Legion at Sandy. She was cited for "commendable work with the children of Sandy."

• • •

Ellsworth Carlson

ELLSWORTH CARLSON, son of Superintendent and Mrs. Frank E. Carlson of Oregon, was awarded the Oberlin-in-Shansi fellowship, at Oberlin, on "Shansi Day" February 24th. Ellsworth is a member of the class of '39, Oberlin College. The fellowship includes one year of language

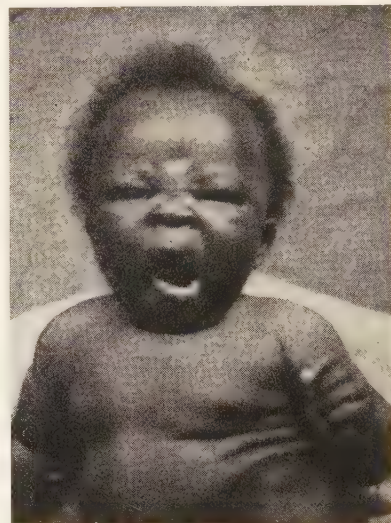
study in a Chinese university, two years of teaching in Oberlin-in-Shansi, and one year of graduate study on his return to America as an additional reward. Oberlin-in-Shansi was organized in 1907 by Dr. H. H. Kung, Oberlin '06 (present premier of China and brother-in-law of Chiang Kai-Shek), President Henry Churchill King and others as a perpetual memorial to the Oberlin graduates who died in the Boxer rebellion, "who suffered martyrdom in the Shansi field." Before the recent Sino-Japanese war there were 700 students and fifty faculty members in the school. The war has cut the student number by more than one half and has also necessitated moving the school several times. It is now located at Chengtu. The only Americans on the faculty are the Oberlin "reps," (representatives), chosen by the student body. Ellsworth will probably sail in August.

Ruth Cowles

RUTH CORDELIA COWLES, R.N., arrived on furlough the middle of May from Johannesburg, South Africa where she has been in charge of the Alexandra Township Health Center since it was opened in 1927 in the "world's worst slums." Here is a settlement of over twenty thousand Bantus. Her clinic was at first under the auspices of the American Board; in 1934 the work was taken over by a local committee. With its new buildings the Center was officially opened in June, 1937, when it was said that "the spearpoint of the attack on disease in the township was Miss Ruth Cowles, without whose work in every department the centre could not possibly exist." Johannesburg had never taken any responsibility for the health of the Township, although hundreds of its people daily toil

in the city's offices, bakeshops and kitchens; but in 1936 the Municipality recommended a grant of \$500 a year. Miss Cowles opened the first Day Nursery in South Africa, to which working mothers bring their babies to be cared for during their absence in town. The attendance at the Baby Clinic is over seven thousand a year; at the general clinic over twelve thousand, while district nurses from the Center make over seventeen thousand visits to the homes of the sick.

Miss Cowles has sent many a photograph taken of her little black babies, and our readers will remember some of these that have appeared in CAMERA NEWS.



*Like this, for example.
Do you remember it?*

Ruth is a third generation American Board missionary to South Africa, her parents being Rev. and Mrs. George C. Cowles of Natal; her mother, now living in California, was daughter of the Henry Martyn Bridgmans, pioneers to South Africa, parents of several missionaries. Her uncle, Frederick Bridgman, started the social service work in Johannesburg, and Mrs. Bridgman founded in his memory the Bridgman Memorial Hospital for women in that city.

Secretarial Side Lights

Robert E. Chandler

BOTH ancestrally and maternally Robert E. Chandler is hopelessly involved in foreign missions. His grandfather, John Eddy Chandler, was a New Englander who went to India as a missionary in 1846. His father followed in 1873, and chose for his wife the daughter of missionaries in Ceylon. Seven years ago the stalwart figure of the older Chandler was a familiar figure in Auburn-dale and Boston. Many were thrilled by his determination to return to India to die. One of Robert Chandler's sisters is Gertrude Chandler of the Lucy Perry Noble Institute of the Madura Mission. By now the Chandlers are well along towards their second century of missionary service.

Not content with such an ancestry, Robert Chandler further enlarged his missionary connections by marrying Helen Davis, whose father was one of the pioneers of the Japan Mission. Mrs. Clara Davis Bridgman of Johannesburg is a sister. Her brothers are J. Merle Davis of the International Missionary Council and Jerome Davis, conspicuous advocate of the social application of the Christian faith; also Leverett Davis, a business man. The late Mrs. Burnell Olds of Japan was a sister.

Robert E. Chandler and his wife have been true to their heritage. He was born in India, where he remained until he was 12.

During these years he was "very much alone without the intimate companionship of either old or young." His home training was strict but religion seemed both natural and simple. He has since written, "I cannot lose the early



Mr. and Mrs. Chandler

impression derived from family prayer of the peace and trust of our relationship with God."

At the age of twelve he came to America and took up his abode in the home for missionary children at Auburndale, later proceeding to Yale, where enthusiastic Christian leaders influenced him to become a student volunteer while still a freshman. In those days he wanted to be a doctor—but the inability to grasp Chemistry thwarted that! After receiving

his bachelor's degree in 1904 he taught in a private school in Newport, Rhode Island. He then returned to Yale and completed his theological training in 1910. The same year he started for China, having on the way a semester of graduate study in Berlin University.

The missionary service of the Chandlers has had two secretarial interludes separated by a decade. Both in 1927-9 and 1937-9 Robert E. Chandler has sat at a desk at 14 Beacon St. In both instances he was glad to return to China. At present he is looking forward to sailing from San Francisco on September 8.

Part of the attraction of China for the Chandlers is their Chinese style home in Tientsin where they are given to much hospitality. But they are also familiar with the interior and its people. For a number of years Mr. Chandler was executive secretary of the North China Council, which took him over three provinces. Once they lived in the village of Chien Ying for a time so as to study the life and the people. "Every one called on us," Mrs. Chandler wrote at the time. "Maggie, a funny little old woman who cooked Chinese food for us, took great pride in showing us off!" Like the thoroughbred missionaries they are, the Chandlers can do all sorts of things, and have a very good time in the doing.

Miss Alice M. Huggins, now on furlough, asks if there are any persons who have "some kind of tooting horn lying around without being used," which he would be willing to contribute to the schools in Tunghsien, China whose students find one of their greatest joys in all kinds of music. Such a one should first correspond with Miss Huggins at 630 College Ave., Topeka, Kansas, so she could arrange about getting the instrument over to China. She leaves Topeka, August first. "We need easy orchestral and band music, too; one complete copy of each piece would be enough as the students can copy their parts."

➤ This, That, and the Other ➤

The Louisiana Clinic

Rev. Seth Baggett reports that the clinic at Reeves is almost ready for full service, with a light plant purchased, a room built for the nurse, equipment and medicines ordered or given, and furniture sent by a lady in Baton Rouge.

The latest good news is that the clinic is to have the nurse, a good donor in Beloit, Wisconsin, offering to make up what is lacking in the funds for that purpose; the nurse has been notified and will soon be on the job. The Health Unit doctor and nurse are now using the clinic, giving regular pre-natal examinations free.

A Veteran Writes

"I am 62 years of age. I have been preaching 35 years. I have given full time to the work for 30 years and my health has failed. I can't do as much work now as I could when I was young, but I am working hard and doing all I can. I am giving half time to the church where I am living and the church is doing good work. We are planning to build a nice church building at a cost of about \$4500. I drive my car 510 miles each month going to two other churches besides all the other driving I have to do to take care of my work. So you see I drive 6420 miles in a year just to fill my appointments and I get about \$60 per month with what the Boards pay. I pay \$15 per month

for a house to live in so you see after I pay expenses I don't have much to live on out of \$60 per month. So I hope the Board can continue to do as much for me as you have been doing. If you don't I can't see how I can get by."

For the Pastor's Class

For two years the Seminar on the Pastor's Class of the Commission on Evangelism have been working on "A Manual of Christian Belief for Those Preparing for Church Membership." Under the title *The Christian Way* this has now been published as a 48-page booklet.

Each of the following topics is given a brief treatment followed by Scripture references and questions for discussion: The Church, God, Jesus, The Bible, Rights and Duties of Church Members, Prayer, The Sacraments, Worship, Growth in Christian Character, My Church in the Family of Churches, The Outreach of the Church, Following in the Way.

It is anticipated that later editions of this manual will be revised in the light of the experience of those who use it. Copies may be secured for ten cents each from the Commission on Evangelism, 287 Fourth Avenue, New York City.

The committee sponsoring this publication consists of Pres. Leon E. Smith, Howard Stone Anderson, Jesse H. Dollar, Frederick L. Fagley, Howard S. Hardcastle, Robert

Lee House, Fletcher C. Lester, Carl Martenson, George Mahlon Miller, Wilson P. Minton, William W. Patton, Frederick K. Stamm, John Stapleton, John G. Truitt.

Board of Home Missions

Publishes *Blue Book of Friendly Service . . . To Home Missionary Workers and Institutions.* 6 pp.

Pride of Ownership at Pleasant Hill

Victor Obenhaus, the new principal of Pleasant Hill Academy writes: "After many, many years of faithful service, our farm wagon collapsed just before silo filling time. We searched frantically for a good wagon at a low price and finally found what we were searching for in a mail order house catalog. The new wagon arrived and we felt it appropriate that this instrument should not go into service unheralded and unsung. To correct that condition the wagon was brought to the dormitory and after supper we gathered around and launched it into service by breaking a bottle of blackberry juice over the coupling. I think it safe to say that no piece of equipment around the Academy is viewed with as much pride of ownership as this red farm wagon. Perhaps by the time some of the students who participated in the launching are earning an income, we may have the wagon paid for."



In Memoriam



Rev. Walter H. Rollins, D.D.

As announced in the May HERALD, Walter H. Rollins was planning to retire from the superintendency of

the New York Conference on June 1. On Sunday morning, April 30, he preached in the First Church of Riverhead, Long Island, where he

had planned to stay until Monday morning. Feeling none too well, he changed his plans and returned to his home in White Plains, arriving a

little after six. Later in the evening he suffered a heart attack and died at ten minutes after ten.

Funeral services were conducted the following Wednesday in the Ridgeview Church of White Plains by its pastor, William Dana Street, and Allen Knight Chalmers of the Broadway Tabernacle. The ministers of Westchester County served as honorary pall-bearers. Interment was at Wilmington, Massachusetts, where a prayer was offered by C. C. Merrill, a classmate and life-long friend of Walter Rollins. He is survived by his wife, a son and three daughters.

Superintendent Rollins was esteemed for his fair-mindedness, his business acumen and his fidelity to his convictions. Many were the kindnesses which he had extended to his brother ministers, particularly those who were facing the problems of later life. This was evidenced by the attendance of pastors from all portions of the state at his funeral.

Dr. Rollins is the fourth secretary attached to 287 Fourth Avenue to die within a few weeks if not days of retirement during the last six years. The others were Ansel Johnson, W. Knighton Bloom, and Frank Lincoln Moore. On the other hand, the same offices have graduated two centenarians—Augustus Field Beard and Delia Emerson—and a number of others who face increasing years with persistent vigor.

Rev. John Howland

Fifty-seven years ago Rev. John Howland was sent by the American Board to help reorganize its mission in Western Mexico centering in Guadalajara. For all practical purposes this was in reality a *new* Congregational mission; new churches were opened; Dr. Howland started a training class for ministers which was the germ of the Colegio Internacional opened in 1901; he followed the same line of work when he joined in 1917 the Union Theological Seminary in Mexico City. For a good many years, except for Miss Haskins, head of a girls' school, the Howlands were alone in Guadalajara. They were joined there in 1901 by Rev. and Mrs. Alfred C. Wright.

"A born teacher," says Dr. Wright, "in Colegio Internacional he formed the character and inspired the lives of young Mexicans. As chosen President of the interdenominational Theological Seminary, he was the recognized spiritual leader of the actual pastors of the most influential evan-

The Upper Room

July-August-September



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CHRIST AND THE FISHERMEN

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gelical churches of Mexico. Words cannot express the inspiration of his coöperation in life's highest endeavors, the confidence and judgment and ability of such a born leader.

"For a quarter of a century," adds Professor Leavitt O. Wright of Eugene, Oregon concerning his father-in-law and former fellow member of the Mexico Mission, "he was a veritable Rock of Refuge for generations of Mexicans, Romanists as well as Protestants; and at the same time he was the beloved and highly respected spiritual solace of the United States colony in Guadalajara. When the Howlands had to move away to take up the Union Seminary it was with a feeling of great reluctance, for they had built themselves into the hearts of so many of the residents of the city. Then they devoted ten years to a very difficult but wonderfully constructive task of cementing the Protestant forces of Mexico City into concerted efforts for the welfare of their common Cause."

"For twelve of the most turbulent years in the history of Mexico and the Mexican Mission," writes Louis B. Fritts, "it was my privilege to be

associated with the work of Dr. John Howland. However difficult the situation, even when contending armies were fighting in the streets, and the roar of cannon and the rattle of machine guns sounded in our ears, he was calm, courageous, and always solicitous for the welfare of the Mexican brethren. There was no element of personal fear in his soul. His faith and trust in God were adequate for every hour of need. Those revolutionary years were filled with many vexing problems. John Howland was always striving to inspire the weak and faint-hearted toward greater efforts for the building of the Kingdom and to lead us all into the calm of inward spiritual peace even in the midst of outward turmoil."

"The first time I met John Howland," writes another son-in-law, Walter C. Taylor of the Y.M.C.A. in Mexico City, "was when he came to Mexico City. It was not long before we were asking him to address meetings in the Y.M.C.A. and to lead groups there. To this day many of the men who were in those groups ask frequently about him. All kinds and classes of Mexicans were always asking about him and his wife, from university professors to the servants who had learned to love the Howlands in their home.

"I shall never forget the last glimpse we had of him as we left his home in Claremont the morning of July 20, 1938. He had come out into the yard to signal to me as I backed my car through the curved alleyway to the street. He was always on hand for little things like that. And as we drove away, there he stood in the middle of the little lawn that he had tended with his own hands for years. We knew that, except for a miracle,

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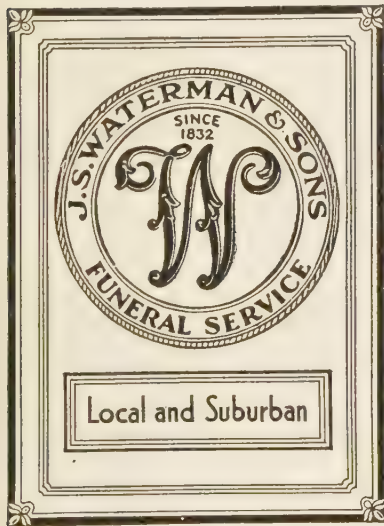
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we should never see him again in this world, and he knew it—but there he was, with head up and vision clear. Life was still interesting to him and full of opportunities for serving his Master.

"The life of John Howland was a creative life. It was creative because he was continually sinking himself out of sight in order to push others upward. He was great for what he was. Everything to which he set his hand was a masterpiece, but his greatest masterpiece was himself."

John Howland, direct descendant of the sixth generation from John Howland of the *Mayflower*, was born March 13, 1854 in Batticotta, Jaffna Peninsula, Ceylon, his parents being Rev. and Mrs. William W. Howland, missionaries of the American Board. Graduating from Williston Seminary in 1873, he also held the degrees of B.A., M.A. and L.H.D. from Amherst College, B.D. from Hartford Seminary, and D.D. from Tabor College in Iowa. He was a Phi Beta Kappa man. For two years before his ordination he was principal of the high school and superintendent of the grade school in Danielson, Connecticut and there he met and married Sarah Brewster Chollar. She survives him, living on in their Claremont, California home.

Rev. Fred Grey

Fred Grey was born on February 6, 1872, in England. By his own energies he put himself through a Theological College in London. Of this period he wrote: "The most important part of this training was accompanying Moody and Sankey as a volunteer helper on their last great tour in Scotland. At the close of that work Mr. Moody asked me to come to 'the states.'"

He reached Chicago in 1893 and enrolled in the Moody Bible Institute, but before the year was out he answered a call for pioneer service in Kansas and the Indian Territory. This meant cowboys, cayuses, cattle men, homesteaders, with here and there a Christian mother longing to hear "the songs of Zion" in a strange land. A tenderfoot preacher, and "an Englishman at that" had many an encounter which required wit, wisdom and the grace of God. Fred Grey had all three.

In 1894 he returned to England, but the grip of the West held his heart. After two years he was back



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in Kansas with the promise of his boyhood sweetheart to wait for his return, when together they would establish their home in the new world.

Five years later he went back to England and married Lily Andrews. Five pastorates in Kansas followed. In 1917 Mr. Grey entered the service of the Education Society and was assigned to cover Kansas, Oklahoma, Arkansas, and Louisiana. In 1921 he was transferred to Seattle and made responsible for Washington, Oregon and Northern Idaho—where he continued until his retirement in 1934.

During his period of service Religious Education was shifting its emphasis from conventions to institutes and summer assemblies, while the ground work for the present Pilgrim Fellowship was being laid. The last two and a half years of his life were spent as "consultant minister" of Plymouth Church in Seattle, with his office serving as a Protestant confessional.

Genevieve Davis Olds

When the cablegram was received from Japan reporting the sudden death on April 21 of Mrs. Burnell Olds of Okayama, we found ourselves saying: "Another crusader gone!"

And she was a crusader, and from a family of crusaders. We think of her father, Dr. Jerome D. Davis, co-founder with Neesima of Doshisha University, and a "grand old war horse" in other realms of righteousness; of her sisters, Clara Bridgman in social work in Johannesburg, South Africa, and Helen Davis Chandler, so devoted to the reformation of spirit and life in North China; of her brothers, Merle Davis, director of the Social and Industrial Research Department of the International Missionary Council, and Jerome Davis, late of Yale, a veritable firebrand in Social Action, and Leverett ("Levie" to us), an Oregon mining engineer of vigorous thought and bold action, always ahead of the field.

And we recall conversations with Mrs. Olds at the rooms here in Boston in which she has given so many times her vision of social action in the land of her birth, among the people she loved most in the world: the opportunities that have been hers for sex education and other phases of social hygiene, the anti-vice campaigns that she and members of the W.C.T.U. and Purity League of Japan have been conducting among adults and young people, in parents' associations, wom-

en's clubs, factories, churches, middle, normal and medical schools, colleges and universities.

But her social action sought the reclamation by her of the individual. Her emphasis was always laid upon "character education and real character education," and she ever endeavored to bring the women and youth of Japan to a living faith in a personal God revealed in the world's Saviour, Jesus Christ.

We hear her saying now, as she has said to us many times: "Some of our social hygiene friends say, 'We cannot bring God in it at all.' I know this is a mistake. We can do so in Japan. This work of ours has been the means of evangelism. Mothers have come to me in tears, saying: 'I must pray. Teach me to pray.' . . . My talks always close with a personal appeal and with a prayer for God's blessing and guidance for everyone present."

But it is not only as a crusader that Genevieve Davis Olds will be remembered; for ever since June 1903—thirty-six years ago—she and Dr. Olds have been faithful and efficient missionaries in regular work: constantly open to new opportunities, staunch in their evangelical faith and purpose and yet broadminded enough



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to understand the mind and needs of people of different religious cultures; serving in all departments of mission work, from the teaching of English in Bible classes, the conducting of music in church work, to widespread lecturing on platforms rarely open to a missionary.

Genevieve Olds' influence will long abide. The memory of her spirit, character and life will continue to inspire not only those who knew her in America but also and especially those with whom and for whom she labored in Japan.

E. F. B.

The Chronicle

FURLOUGHS AUTHORIZED

Miss Jessie E. Payne of the North China Mission.

Miss Harriet Yarrow of the Near East Mission, beginning in the summer of 1939.

Miss Ivy E. Craig of the East Africa Mission, beginning immediately.

SAILED FOR THE FIELD

Miss Clara H. Bruce, from New York, April 21, returning to the Marathi Mission.

Miss Sylvia T. Eddy, from New York, April 22, returning to the Near East Mission.

Rev. and Mrs. Clifford G. Manshardt, from Los Angeles, May 2, returning to the Marathi Mission.

ARRIVAL ON THE FIELD

Rev. and Mrs. Charles L. Storrs in Shaowu, China, March 15, returning to the Shaowu Mission.

ARRIVAL FROM THE FIELD

Miss Esther L. Hibbard of Kyoto, Japan, in San Francisco, April 12.

BIRTHS

To Mr. and Mrs. Harold Pence, formerly of the Near East Mission, now of Covelo, California, a daughter, Cara Louise, on March 21.

To Rev. and Mrs. Edward S. Treat of Waynoka, Oklahoma, formerly of the Near East Mission, a son, Robert Straight Treat, on April 4.

To Rev. and Mrs. Ralph R. Keithahn of the Madura Mission, a daughter,

Ruth Kirubal, at Kedaikanal India, April 1.

DEATHS

Dr. Walter H. Rollins, Superintendent of the New York Conference, in White Plains, New York, April 30.

Rev. Fred Grey, District Secretary of the Education Society for the Pacific Northwest from 1921 to 1934, on March 31 at Seattle, Washington.

Daniel Hand Educational Fund for Colored People

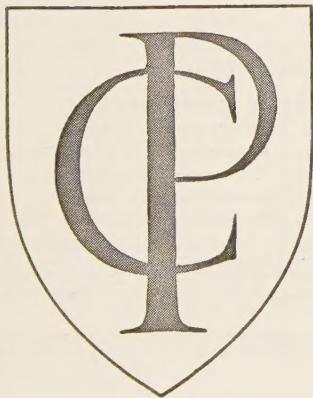
Total income received from investments from June 1, 1938 to March 31, 1939	\$61,771.28
Month of April, 1939	9,646.44

Total for 11 months ended April 30, 1939	\$71,417.72
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